A FAITHFVL DECLARATION OF Christes holy supper, compreheded in thre Sermõs, preached at *Eaton Colledge*, by Roger Hutchinson. 1552.

Whose contentes are in the other syde of the lefe.

Roger Luthmson.

¶ *Newly imprinted at London by* John Day, dwelling ouer Aldersgate.

1560.

Cum gratia & priuilegio Regiæ maiestatis per septennium.

¶ THE CONTENTES OF the first Sermon.

THE first sermon sheweth why Christe ordeyned his supper after the eatinge of the Paschall lambe, that the Iewes easter lamb, was a figure of our sacramentall bread and wyne, a commemoratiō of their deliueraunce, & a sacrament of Christes death, that the Iewes had some continual rites and sacramēts, & other some temporal: how their sacraments & ours, how their receit and orders do differ. Why God, who is immutable, disanulled their rites, and ordeined new rites and new ceremonies for vs. For what cause men absent themselues from Christes banket, to the which they shuld come not annually, but continually. That as it is best to come fasting therto, so it is not euill by occasion to receiue after meate and drinke. That to blesse is not to make a crosse vpon the sacrament, but to render thankes to God ỹ father, for the remission of our sinnes through the seed promised. That Christ ordeyneth here no priuate masse, but

Annually.

but a communion, and that the scriptures, and the Orientall church disalow al priuate receit, that as it is not euill to receiue the holy sacrament at thy mouth, so it is better to take it in thy handes, as Christ and his Apostles did, and the laytie of the primatiue church. note.

¶ The contentes of the second sermon.

The second sermon declareth what a Sacrament is, that the nature & matter of the sygnes remayneth, that Christ affirmeth breade to be his body, and wyne to be his bloude for the properties and similitudes, and not for any transubstantiatiō, and mutation of their natures. That his body & bloude are the sustinaunce of mannes soule and spirite, which are not fed or nourished no corporall food. That both the spirituall eating, and the sacramental receit are necessary and commaunded. That by our worthy receyt of the sacrament, we are made Christes body, not by fayth only: but also reall. What a testamēt is, what the new testament is, & what the ould is.

That

That the ould christians before Christes cumming, did eat his body & drinke his bloud, as truly, as really, and as effectually as we do. How Christes body and bloud be present in his holy supper, that they ar not to be honored in the forme of bread and wine with eleuatiō of handes or kneling, but by faith in them, by cumming to his supper, bi geuing of thanks and by offring vnto him frankēsēce and myrre, that is to say: by confessing him to be very natural man borne of his mother after the fulnesse of tyme for our redemptiō: and very god begotten of his father before al tyme, that this is the catholike fayth, and the doctrine of the elder fathers of Christes church.

¶ The contentes of the third Sermon.

THE thyrde sermon sheweth that Christes flesh, which is the bread of lyfe, is neuer receyued vnworthely, neuer vnto destruction, but alwayes vnto saluation, vnto righteousnesse and iustification. That Christ with playne wordes, and the elder fathers, do affirme

affirme the substaunces of bread & wyne to remayne after the consecration: how the elder fathers do affirme the natures of the signes to be altered and chaunged without any transubstantiation. That Christes cup ought not to be denyed to the laitie, that such as come vnworthely to Gods sacraments, be gylty of Christes body & bloud, albeit they receyue the onely figure and signe therof. That after the receit of the holy sacramēt, relapse into sin is daungerouse, that we muste passe our life tyme thencefurth, in prayer and geuyng of thankes, and go into mount Oliuet, that is: seke for heauenly thinges, and despise earthly thinges.

FORASMVCH (gentle reader) as al felicitie helth, & prosperitie of a christen man, stādeth & consisteth in the perfecte knouledge of the true and liuing god and of himself, which knowledge euery faithfull man may plentifully and abundantly finde in the holy and sacred scriptures, as it were in a moste pure & cleare glasse or myrrour. In whiche all men ought to delight and exercise themselues both day and night, to the amendement of their owne lyues, and to the edifieng of their neighbours. And considering also ỹ there are many in these latter daies, (God amend them and sende them better grace) the which only study with hād and fote, toth and nayle (and yet would be counted good Christians, when in very deade thei ar nothing lesse) to impugne the truth and to bury in perpetual obliuie and forgetfulnes the monumentes labours and trauailes of moste worthy men, who refused no paynes to aduāce true religion and to ouerthrow the false

religion

religion superstitiō and idolatry. I haue therfore taken vpon me (through Gods helpe) to set forth & bring to light these sermons which were geuen vnto me by maister *Roger Hutchinson*, to put into print, and that a litle before the death of the most Godly king, *King Edward* the first, and because immediatly after his death Gods true religiō was ouerthrowen and troden most shamefully vnder fote by the bloudy Papistes. I was enforced and cōpelled, not only to surcesse from printing of these sermons but also of diuers others Godly mens workes. The author of these sermons lying on his death bed. Whome (the Lord take to his mercy) sent to me in my trouble, desiring me, that whēsoeuer almighty God of his own mere mercy & goodnes, would loke no more vppon our wretchednes, (wherwith we had most iustly prouoked him vnto wrath) but wipe awaye our sinnes, and hide them in the precious woundes of his sonne Iesus Christ, and turne once againe his mercifull countenaunce towardes vs, and lighten our hearte with the bright beames of his most glorious Gospel, that I would not

only

only put these Sermons of his in print: But also his other boke, called the *Image of God*, the which he himselfe had newly corrected, declaring, that although God should take him vnto his mercy, yet he wold leaue behynd him som litle monument of his good heart, mind, & will, the which he bore towards ỹ truth of Gods holy word, and furtheraunce & profit of Christes church, for that diuers sectaries wer crept in vnder ỹ colour & title of true religiõ, who through ỹ persuasiõ of the deuill hath sowed their diuilish sede, as ỹ Ariãs, Anabaptists, Pelagiãs, Papists, & diuers others, ỹ the flocke of Christes cõgregation, might haue som strong armoure for ỹ sure defẽce of thẽselues, and fitte weapons, whẽ thei shal haue at any time, any doing wt those sectaries to ỹ vtter ouerthrowing of thẽ. Therfore as the authors good will was (through ỹ help of God) in setting forth ỹ boke for thy profit: So accept & take it in good parte, and geue the thankes vnto God. And as touching these sermons, iudge of them thy selfe as God shall geue the grace.

Thus fare thou wel in him ỹ liueth for euer. Amen.

The. 25. of September.

THE FIRST

Sermon on the Sunday next before Easter.

¶ The sum of the Gospell.

THe Gospell of this day (wel beloued in the Lord) conteyneth a narration of suche thinges, as our master Christ did immediatly before he was (through the couetousnes of Iudas, & enuy of his own nation) betrayed vnto death. It is a lōg processe as you haue heard, worthy of perpetual remembraunce, and a worthy matter to be declared to al men and women. For it setteth forth plainly afore our eyes, as it wer in a scaffolde the sede promised, which by many darke ridels and figures is signified & shadowed in Moeses and the Prophetes, and conteineth the benevolence, the louing kyndnes, the great tender mercy, and good wil of God the father, who so loued vs that for our honor he suffred his honorable and only begotten chylde to be dishonored and oppressed of malicious and couetous men. And that so noble and worthy a benefite should not fall out of remembraunce, which is the alone author of our redemptiō, and our only comfort against sinne, that we should reserue this his louing kindnes in continuall memory, & not

be vnthankefull, he hath commaunded vs by the mouth of Chriſt our Lorde to celebrate a commemoration of his fauour & clemency, of his ſonnes diſhonour, & death, and to reſorte vnto the holy ſacrament of the ſame, that is, of Chriſtes honorable body and bloud.

Becauſe this matter is ſo long, that it cā not be worthely declared in one howre, nor twayne, & foraſmuch as many be yet ignorāt of the frute, of the vſe and cauſe, of the mary and ſwetneſſe of the Lordes ſupper, & knowe not what it meaneth, nor what a ſacrament is, and Eaſter now draweth nigh, at whiche time al men and women diſpoſe theim ſelues to come to Chriſtes banket, as I wold wiſhe they wold alſo aſwell at other times, and ſo come do, whoſe prayers God doth not forget yet becauſe the moſt part wil not come, but at the aforeſaid feaſt, therfore and alſo for as much as it is a member & parcel of the goſpel of this ſonday before Eaſter, I thought it good to ſpeake now of this matter, which is an abbridgement of the whole ſcripture, as wel for the erudicion of thoſe that be vnlearned, as alſo that ſuche as be ſtubbornly wedded to their owne iudgements, and are hardned againſt the truth, may not excuſe theim ſelues by ignorāunce, when to rendre an account of their faithes they ſhalbe cited to appere at the barre before the diuine maieſtie. But that you may the better impreſſe in your hartes & cary away that which I ſhal ſpeke hereof, I wil reherſe vnto you that part & mē

Impreſſe.

ber of

ber of this goſpel, which cõprehendeth Chriſtes ſupper.

Whiles they were eating, Ieſus toke bread, and when he had geuen thankes, he brake it, and gaue it to the Diſciples and ſaied: Take eat, this is my body. And he toke the cup & thanked, and gaue it them ſaying: Drink of it euery one, for this is my bloud of the newe Teſtament ſhed for many to the forgeuenes of ſynnes. I ſay vnto you. I will not drynke henceforth of this fruit of the vyne till that day, when I ſhall drinke it new with you in my fathers kingdome. And when they had geuen praiſes, they went out in to mount Oliuete.

This matter is declared how we doe receiue Chriſtes body and bloud in the ſenſible ſacrament of bread and wyne, & alſo without the ſacrament is ſhewed in the ſixt chapter of S. Johns Goſpell. Luke. 22 Mark. 14 1 Cor. 11 Jhon. 6

That I may ſpeake hereof to the promotion of Gods glory & finde out ſuche leſſons & ſuch doctrine in ỹ text which may be to your inſtruction & edifying, which be aſſembled here to ſerue God in praier & hering his word, let vs aſke gods help & ſpirit, for the which I ſhal deſire you to ſay the lords praier after me. Our fa. &c.

This Gospel (welbeloued in the lord) is ful of spiritual erudition and heauēly comfort, it hath as many good lessons, & fruitful matters as wordes, yea and as many heresies be gathered of the words therof as good lessons, as shalbe declared. Lest thorow plenty of matter I be ouerlong and tedious, I will ouerrun it in order, as the text leadeth, speaking much or litle of euery sentence, as I shal see nedeful for your enstruction, desiring you not to loke for a learned & profound declaration, but only for a plain exposition and a faithful confession of the catholike faith. First and in the beginning of the supper in that the text saith.

Whyles they were eating, Iesus toke the bread.

Why Christ ordeined his supper after the eating of the lambe.

Of this we may learne, that Christ & his disciples did celebrate this sacramēt of his honorable body and blood, not after the present vse and maner of the congregation, but after other meates and drinkes. First he did eate his passeouer, and Easterlāmbe with his disciples after the custome of the old testament, which passeouer and easterlambe was a figure and shadow of our sacramentall bread & wyne.

Their lāmbe was a figure of our sacrament.

wyne. For as they of the olde lawe did eat yearly an easterlambe in remēbrāce of their deliueraunce from Egipt and from the expression of Pharao: so we of the new testament do receiue sacramentall bread and wyne in remembraūce of Christes death & passion, through which we ar deliuered from the Egipt of sinne, from the gates of hell, and from the power of the deuil. And as the paschal lābe was ordeined and eaten the night before the children of Israel, were deliuered frō Egipt: so likewyse this sacrament was ordeined and eaten the night before we were deliuered from our sinnes. And as when the Israelites were escaped out of Egipt, they did eate neuertheles the paschal lambe, which was called stil the passing by or their passouer and pasport, because it was a remembraūce of their passage out of Egipt, and they eating the same hartely reioyced, offering him sacrifice, and acknowledging with infinit thankes, that they were the felowship of them, that had such a mercifull God: So we now being deliuered from sinne, doe eate neuertheles the sacrament, which is stil called his body, that once died for our

Of their deliuerance.

delíueraunce, and we hartly reioyce, offring to him ỹ ſacrifice of praiſe, acknowledging with infinit thankes, that we ar of the felofhip of them, which haue ſuch a mereifull and mighty God thorowe Chriſt. And their lambe was a ſacramẽt not only of their delíueraunce out of Egipt, but alſo it was a ſacramẽt of Chriſt to come, that he thorow death, ſhould delíuer both the Iewes, and all other men from the tirannp and bondage of Satã, as Iohn the chriſtener taught the Iewes ſaying: *Ecce agnus dei, qui tollit peccata mundi*, behold the lambe of God, whiche taketh away the ſinnes of the worlđ. He nameth Chriſt a lãbe enſtructing vs that their paſſeouer was a figure of his death and paſſion. And Paul confirmeth theſame ſaying: *Paſcha noſtrum immolatus eſt Chriſtus*. Chriſt our paſchal lambe is offred vp for vs. Of theſe textes and ſimilitudes we may gather, that their paſſeouer was not onlp a figure & ſhadowe of Chriſtes death, but alſo the ſame vnto them, that our ſacramentall bread and wpne is to vs. And when they did eate their lambe, ſuche as beleued on Chriſt to come and were bp fapth chriſtians

Of Chriſt

Iohn. 1

1 Cor. 5

How our ſacramẽts and theirs do differ.

ſtians did eate ſpiritually his fleſhe, and dynke his bloud, as truly, as really, and as effectually, as wee doe eate it nowe, which be of the new teſtament, as ſhalbe proued moze plainly hereafter. Here is the difference, & diuerſitie betweene their eating and ours, a lambe was their ſacrament, and ſo was the rock, of which they dranke in the wyldernes, ſo was manna alſo, for they had many ſacramentes, in whiche they did receiue Chriſtes body and bloud. And ſome of their ſacramẽts were continuall, and other ſome were tempozal. Their eaſterlambe was a continuall ſacrament from the tyme of their deliueraũce out of Egipt, vntil Chriſtes death. Manna alſo, and the rock were Sacramentes therof, but becauſe they continued but for a tyme, and in one age, they were but tempozall Sacramentes. We of the newe lawe haue not many Sacramentes hereof, but only one Sacrament of bread, and wyne, in the place and ſteade of their Eaſterlambe, as appeareth of the ſimilitudes afoze rehearſed, and alſo of the inſtitution of Chriſtes ſupper.

Continuall and tempozal Sacramentes.

For the text saith that whiles they were eating, Iesus toke bread & the cup, that is immediatly after that he had finished the ceremony of the passeouer, he ordeined his last supper, enstructing vs hereby, that bread & wyne be vnto vs of the new testament thesame in effect, in vse, & operation, that the aforesaid lambe was to the old-christians, which were before the comming of the sede promised.

Why God hath disanulled the rites of the old lawe.

Here percase you will reply and say. If in the ceremony of the easterlambe thei of the old lawe did eat Christes flesh and drinck his bloud, why is this ceremony nowe abrogated and disanulled? why haue we a new sacrament of bread and wyne? Is it cõuenient for the diuine maiestie, which is immutable, to make orders and lawes, and to alter & chaunge them againe as men do? I aunswer: they were vnder the lawe, we ar vnder grace, they were vnder the old testament, we ar heyres of the new testamẽt. And by cause our law and theirs, our testament and theirs, our priesthod and theirs, be diuers and different, therfore we haue diuers sacramentes from them, both of Christes body and bloud, and also of o-

Mala. 3

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ther thinges, they had Manna, and a rock, and an easterlambe, we haue only bread and wyne. They had circumcisiō for a continuall sacramēt, & the read sea, and the cloud that went before them out of Egipt for tempozall sacramentes, we haue in stede of these one continual sacra ment the lauer of regeneration. Nether can any mutabilite be layd vnto God, whō is immutable, for this mutation of ozders and sacramentes, no more then to the husbandman, whiche commaun-deth his seruauntes to apply other busi-nes in wynter, and other things in sum-mer or spzingtide. This vniuersal woꝛld is Gods house, Gods mancion, and pa-laice, they of the olde lawe were his ser-uauntes, and we be his childzē & sonnes thozow Chzist. Now euery houſholder commaundeth other thinges to his ser-uauntes, and other thynges to his chil-dzen. And a king doth not gouerne his realme with one sozt of lawes and statu-tes, but maketh positiue lawes for euery time and euery purpose as occasion is minisired, and so doth God. S. Paul de clareth this diuersitie and pollicy of al-mighty God very well, where he sayth:

Lex

Gal. 3 *Lex pedagogus eſt ad Chriſtum*, That is, ꝑ lawe was a ſcholemaiſter vnto Chriſt, but fayth being come, we are no longer vnder a ſcholemaiſter. A good ſcholemaiſter doeth not vſe one trade in teaching, nor one bolte, but diuers trades, & diuers boltes, as his ſchollers encreſe in learning. The Phiſition doeth not cure all diſſeaſes with one medicine. So the eternall God, ordeyned diuers Sacramentes, diuers rytes, and ceremonies in diuers tymes and ages, becauſe of the diuers condicions and natures of men. The Sacramentes of the old lawe dyd ſhadowe, figure, and preache Chriſte to come, our Sacramentes do ſhewe hym as it were vpon a ſcaffold already come vnto our eyes. Therfore it was conuenient that their orders and ours ſhould be diuers, leſt if their orders did remaine ſtyll, it myght gyue ſome occaſion to Heretikes to deny that Chriſte is yet come. Many other cauſes myght be rehearſed of this mutation of Sacramentes, whiche be not ſo neceſſary now to be ſpoken of, therfore I wyll omitte them, and procede to other matters. Albeit the Eaſter lambe of the Iewes, which

which yearly was ſlaine and eaten in remembraunce of their deliueraunce from Egipt & in hope of the coming of Chriſt, whom S. Iohn & Paul do name our eaſter lambe, albeit I ſay their ſacrament were a figure of our bread and wine, yet we may not gather hereof that the holy communiō of Chriſtes honorable body & bloud is to be reſorted vnto, but once a yeare, becauſe thei had but a yearly lābe and an annuall remembraunce, & that alwayes at the feaſt of Eaſter, as ſome biſhops of Rome haue taught in tymes paſt, which would haue the layte of euery realme to haue but an annuall cōmunion that is but once a yeare, & as many apere to be perſwaded yet, but vainly & wickedly. For this is the commō faſhiō of the moſt part of men and women, all the yeare long they abſent them ſelues from gods table. And why? becauſe they are loth to be pained with the remembraunce of their ſinnes, & with the conſideration of their offences. The remembraunce of our offences maketh vs heuy and ſorowfull, depriueth vs of all mirth, bringeth vs into ſadnes, and maketh vs tremble for fear of Gods diſpleaſure.

Why men abſent the ſelues frō Chriſtes table.

Therfore

Eccle. 21 Therfore Jesus the son of Sirach saith.
zacha. 5 *Dentes leonis, dentes eius*, sinne hath teeth, like vnto a Lion. And the Prophet Zachary compareth it to lead. Dauid he nameth it a burthen saying: Mine iniquite
Psal. 37 is ouer my head & doth presse me downe with a greuous burden. Because I say they wil not fele this burthen, & because they desire to liue merely in the pleasurs of the flesh, in dronkennes, in hordom, in glotony, in feasting and banketting, in oppression of their neighbours, in couetousnes, in vnrightuous dealing al ye year long, therfore they will take no remorse, no penaunce, no remembraunce of their sinnes but once a yeare. What nede I sayth the carnall man to his own heart within him selfe, what nede I to trouble my self with feare of Gods displeasure, with the memory of my sinnes with the remembraunce of hel, of death, of the deuil euery weke or euery month? How can a man be mery and thinke always of death and hel? no, I wil take mi pleasure, I wil laugh and be mery al the yeare, I wil do what my list, & at Easter I wil repent, then I wil come to the Lordes table, but not before. Examin thine

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own thoughtes, thou oppressor, thou dronkard, thou horekeper, thou flatterer, and enter into your own hartes, you shal find this to be the cause of your lōg absence, and of your seldome comming to the Lordes bāket. For as he that hath a hungry and a gready stomack to hys meat, declareth hereby his body to be voyd of all corruption, and that he is in good & perfit health: so I say vnto you, to obserue an annuall cōmunion is a token of an vnrightuous man, of a stubborne seruaunt, of an vnquiet woman, & to come often is a token of one whiche striueth against his flesh, which kepeth battell with the deuill, and laboreth dayly to liue Godly & blamelesse. For here we remembre Christes death & passion. The remembraunce of Christes death maketh vs to remembre our own offences & sinnes, for he died not for himself, but for our iniquities and misdedes. The remēbraunce of our offences wrappeth vs in sorowe and heuines: Sorowe and heuines do cause vs to fly vnto God for his help & mercy as it is written, in trouble I cried to thee, who embraceth vs like a louing father. For as sorow and he Psal. 117

uines

Gen. 3 nines entred fyrst into this worlde for sinne, and for the gylt of Adams disobedience, so the same now doth expel sinne againe, & leade vs into vertue, as Paul teacheth. *Tristitia secundum deum operatur penitentiam in salutem.* 2 Cor. 7 Godly sorow sayth Paul causeth repentaunce vnto saluation. Moreouer in that the texte sayth that whyles they were eating, Jesus toke bread and ordeined his last supper, some do reason hereof that the Sacrament is not to be receiued fastyng as the custome nowe is, but after other meates and drynkes, after a certayne refection, banket, or maundy, which they say those that b[illegible]yche should make to refresh the power and nedy. For the defence of this maũdy they alledge not only Christes example, but also where it is 1 Cor. 11 written, that the Corinthiãs in dede kept such a maundy: But Paul reprehendeth them therfore, and disanulleth their custome, as an occasion of gloromy, of drũkennes, of pryde, of contentiõ, and other misbehauiour in the churche, saying vnto them: haue ye not houses to eate and drynke in, or els dispyse ye the congregation of God? And agayne: if any man

It is best to come to Christes banket fasting.

hunger

hunger, let hym eate at home, that ye come not together vnto condempnation: nor Chriſt dyd not celebrate this ſacrament after other meates and drinkes to ſtablyſhe any ſuche cuſtome, nor to geue vs any example, to doe the lyke, but rather to teache vs, that our Sacramentall bread is ſucceded in ſtead of the Jewes Eaſterlambe, and that their ceremony is nowe diſanulled and abrogated. Therfore the vniuerſall Churche commonly accordyng to Paules mynd to the Corinthians vſeth nowe to celebrate the Lordes ſupper faſtyng without any Maundy, and not after other meates. Notwithſtandyng as he doeth well, whiche commeth faſtynge to the Lordes table, ſo he doth not ill, whyche by occaſion commeth after that he hath eaten and dronke. Meat and drynke do not defyle, doe not make a man an vnmete geſt for Chriſtes borde, for the mariage dyner of the kynges ſonne, but lacke of the wedding garment, that is, ſynne and iniquitie.

There is no commaundement in the ſcriptures, which reſtraineth thoſe that Math. 22

haue

haue eaten from the communion Paul reproueth not the Corinthians for any suche thynge, but because they made maundeis and banquettes in the house of praier. In their own houses he doth not forbid them to eate, and drinke before the communion, but permitteth it, and leaueth them to their own libertie & necessitie herein saying: If any mā hunger let him eat at home. I touche this matter partly thorow occasion of the text, & partly also to reforme those, if they will be reclaimed, whiche for lack of knowledge, or offended with those that come after meat thorow some necessitie which offence commeth of a good zele and of a good entent, but good ententes must be reformed according to knowledge. And percase some will be offended with me for vttering this matter. Be not offended with truth, be not disceiued, nor bewitched with superstition and blynde zele, but cōsider my wordes indifferētly, or rather not my wordes, but ỹ wordes of Chrisostom, a learned and an elder father of christes church, who saith a great deale more in this matter, then I haue said, whose saying moued me at this

k Cor. 11

Good intente must be reformed vnto ordynge to knowledge.

time

tyme to touch this matter. For onles he or ſome other learned man did affirme it, I would not teach it. He in his .ix. Homily *ad populum Antiocheum*, is earneſt againſt thoſe, which withdraw them frō the cōmunion many times, becauſe they were not faſting, and he exhorteth them to come otherwhiles after meat ſaying: *Si tibi perſuaſeris, quod poſt cibum & potum, & ad συνάξιν conuenire neceſſe eſt, omnino, & inuitus multam geres curam modeſtie, & neque in ebritatem, neque in craxulā vnquam deduceris. Cura enim & expectatio in eccleſiam cōueniendi, cum honeſta mēſura cibum & potum ſumere docet, ne ingreſſus & fratribus commixtus poſtea vinum redolens, & inordinate eructans, ab omnibus præſentibus deridiaris.* Which words be thus much to ſay. If thou determine with thy ſelf to come otherwhyles to the communion after thou haſt eat & dronk, by this meanes thou ſhalt learne to be modeſt and ſober in thy behauiour, thou ſhalt neuer offende in dronkēnes, nor defile thy ſelf with glotony, but remēbring Gods table, thou wilt take meat & drink with moderation, leſt comming to the church, if thou ſmell of wyne, or belche

Chriſoſt. Homil. 9. ad popul. Antioch.

inordinatly through the fulnes of ỹ stomak, thou be a laughing stock to al that shall se thee in that taking. Whensoeuer thou arte Godly affected, whensoeuer thou hast remorse for thy sinnes, with an earnest entent of amendment, and reformatiō of thy liuing, be not afraid to come to Christes banket, to the mariage diner of the kinges son, whether thou hast eaten a dronke, or art fasting. Be afraid if thou being an officer or magistrate dost deuise euill statutes ether ecclesiastical or temporal contrary to the statutes of the eternal God, or if thou doest make vnlawful graunts and geue dispensations lycences and cockettes, to cary wol, leather, corne, or other wares ouer the sea, empouerishyng many thousandes to enriche thy selfe and fewe others. Be afrayd if thou be a Tayler, and doest steal part of their cloth, which cost them dear, from thy customers, makyng them beleue that no lesse then thre yardes will serue their tourn, when two yardes be sufficient.

Magistrates.

Taylers.

Be afraid to come, if thou kepe a draper, or an Haberdashers, or Poticaries shop, and doest oppresse thy brethren by

Drapers.

Poticaris

tauyng

takyng immoderat and vnreaſonable gaynes. Husbandmē

If thou be a huſbandman, and wylt not ſtore markettes and fayres, nether with grayne, nor with cattell, which is thy vocation and calling. Butchers.

If thou be a Butcher and wilt not ſell thy Beues, Muttons, and Veales, at the Kynges price, or for reaſonable vantage, but killeſt them without effuſion and lettyng fourth the bloud, that they may waye more, to the poyſonyng of the eaters. Bakers.

If thou be a baker, and doeſt breake the kynges aſſyſe and ſtatute, hurtyng many to benefyt thy ſelf. Paſtors.

If thou be a Perſone hauing cure of ſoull, and yet doeſt nothyng therfore, but fede thyne owne body, and lyue idely, and doeſt not only not preache thy ſelf, but alſo whē other preache to thy paryſhioners thou defaceſt them behind their backes, and doeſt diſcredite thē, aſmuch as lieth in thee, as I knowe one was defaced not long ago, whiche preached holſome and fruitfull doctrine euen in this place. If I ſaye thou be ſuch a one, preſume not to come to Chriſtes banket, leſt in his ſteade Sathan enter in to thee, as he did into Iudas, & ſo be expelled into vtter darkneſs.

Presume not to come without thy wedding garment, without a renewed hart, in malice and out of charitie, in synne & iniquitie. Be afraid if thou be an extorcioner, an oppressor of others for thyne own commoditie, if thou be a flatterer, a pyke thanke, a tale bearer, a spy, or an instrument vnto oppression and iniquitie, if thou be a sower of debate, strife and variaunce, if thou be a sclaunderer, that is an yl speaker of goodmen. For it is lawfull to say, that an euill man is an euill man, and that an oppressor is an oppressor, if thou hast admonished hym, and he not amend, this is no sclaunder. Yea I say vnto you, that it is flattery, it is greuous sinne to speake well of such an euil man, for it is sinne to lye on the deuil according to the common sayinge. Wo worth them sayth the Prophet Esay, that call euill good, and good euil, which maketh darkenes light, and light darkenes, that maketh sower sweet, and sweet sower, wo be vnto them. We must blesse euill men, that is pray for their amendement and reformation, so Christes commaundement is to be taken, whiche he gaue his disciples. Εὐλογεῖτε τοὺς κατα-

Who is a sclaūderer.

Flattery.

Esay. 5

Math. 5

ρωμέ-

ρωμένους ὑμᾶς, blesse them that curse you, that is, pray for them, for they corrupt the text which turne it speake wel of thē, onles they expound well speaking to be praier to God for their conuersion. We may not speake well of them whiche be notable euel, for we may not ly, we may not flatter, lest that curse of the Prophet fall vpon vs, which saith, wo be to you, ẏ call euil, good &c. Therfore let vs say ẏ truth of such euil men that shame and report may cause them to amend, and that other may be afrayd to commit the same faultes, and to follow their vngracious example. If we praise euil men, besydes that we ly, we encourage other to folow them, we imbolden them to go forward in wickednes, and to reioyse in synne, we do breake Gods commaundement, which saith: *Non dices falsum testimoniū*, thou shalt be no false witnes. But of this in aniwyse beware, that thou do not report euil of those, which be Godly. For as the other is flattery, and lying, so this is sclaunder, and railing, and against the aforesaid precept, and the Prophet also crieth wo vnto such, that call good euill, and lyght darkenes, and sweet sower.

note.

we should not nimme vyce, vertue.

Exod. 20
Deut. 5

A caueat

Esay. 5

Before thou comeſt to Gods bord, exa-
myn & try thy ſelf whether thou be gilty
of any of theſe thinges afore reherſed, of
oppreſſion, of flattery, of malice, of ſlaun
der, of lieng, of enuy, of batemaking. Fo
low the councell of S. Paul, iudge thy
ſelf, that thou be not iudged of the Lord.
1 Cor. 11
And as houſholders and maiſters of col-
leges do cal their ſtewardes & bowſers
to an accompt and audit, to know what
they haue receiued, and what they haue
expended, and laid forth for euery thing,
An exemple for all men to follow.
what is not receiued, and what remay-
neth ſtill in their hãdes, ſo do thou, make
thi ſelf a iudge ouer thine own conſciẽce,
call thy ſoul to giue an accompt of al his
thoughtes, call thine eies to a reconing
for all their wanton and vnchaſt lokes,
examyn thine eares, whether they haue
bene corrupted with flattery, with de-
traction, or with euyll counſell, call thy
handes to accompt for couetouſly ta-
kyng that which was not thyne, aſke ac-
coumpt and a reconyng of thy tongue,
what othes, what ſlaunders, what brags
what baudry, what euill councell, what
hereſy, and what peſtiferous doctrine he
hath ſowed and vttered. For if thou do
Note.
not

not proue and examyn thy ſelfe accor-
ding to Pauls counſell, but come with
a defyled conſcience to Gods bord, thou
doeſt not eate Chriſtes body, whiche is
the bread of life, and is receiued only vn-
to health and ſaluation, but thou dooſt
eate *Panem mortis*, the bread of death, the
bread of iudgement, the bread of damp-
nation, and art gylty, as Paul ſayth: of
the body and bloud of Chriſt, becauſe 1 Cor. 11
thou doeſt abuſe, defyle, and deſpiſe the
Sacrament therof. But to returne to
the text, S. Mathewe wryteth that our
Sauiour Chriſt gaue thanikes, and that
after thākes rendred he brake bread and
diſtributed it to his Diſciples.

Where as Mathew, and Luke ſaye, Luk. 22
that *He gaue thankes*, Marke hath theſe Mark. 14.
wordes: *He toke bread and bleſſed and brake it.*

Here we ſay that to bleſſe is to geue
thankes to God for all his innumerable To bleſſe
benefites, and namely for our redemp- is not to
tion through Chriſt. No ſaith the Papiſt make a
to bleſſe is to make a ſigne of the Croſſe Croſſe.
on the Sacrament. And to defende
this interpretation they alledge.

S. Pauls authoritie, who saith: is not ỹ
1 Cor. 10 cup of blessing, whiche we blesse, partaking of the bloud of Christ? I aunswer. The Greke worde in these two textes which they alledge for their crossing is Εὐλογεῖν, which worde cannot signifie to crosse. For wher as Paul termeth it the cup of blessing, which we blesse, ỹ greke is τὸ ποτήριον τῆς εὐλογίας, ὃ εὐλογοῦμεν. And for the englishe he blessed and brake the bread, Marke saith in the greke tongue, in which he wrote his Gospell καὶ
Mark. 14 εὐλογήσας ἔκλασεν. Which word I saye can not signifie to make a signe of the crosse. For the Grekes neuer vsed it in such signification, and the Orientall and Greke churche neuer toke it so, nether do we read, that the Greke church vsed euer any such gesture vpō the sacramēt. Then what is ỹ meaning of these wordes he blessed and brake the bread. You shall vnderstande, that to blesse is a word of many significations, and many tymes vsed in the scriptures, and yet throughout the whole Bible it doth neuer signifie to make a signe of ỹ crosse. I do not mean, nor affirme ỹ it is euill, to make a crosse on thy forehead, but to teach that Christ

crossed

crossed the sacrament, and to defend crossing to be a necessary ceremony to be vsed at the distribution of Christes supper, this is papistical leuē, superstitious doctrine, & to make the scriptures a nose of wax, a tenes baull, and to wrest them to euery purpose. To blesse here is to giue thākes to God the father for his mercifull beholding of our misery, for pardoning Adams disobedience, and for sending his sonne to be borne of a woman, to grind and breake in sonder the Serpentes head, that is to destroy the power of the deuill through death, thorow his crosse, and by the effusiō and shedding of his bloud. And the cup of blessing, of which Paul speaketh, is asmuch to say, as the cup of thankesgeuing. For he expoundeth it euen so in the next Chapter himself. And where as Marke saith that Christ blessed, Mathew and Luke say, exponding on another, that he gaue thākes. For this vse, entent, and purpose this sacrament was chiefly, and principally ordayned, that we should not forget the great clemency and special fauor of the eternal God for the death and passion of Christ our Lord, but reserue this

his

his benefit, in continuall memory. And therfore many of the elder Fathers doe name this holy Sacrament εὐλογια or εὐχαριστια, that is a renderyng of prayse and a thankesgeuyng. It foloweth in the text how after that Christ had geuen thankes, *That he brake the bread and gaue it to his Disciples and bad them take and eate it, and he toke the Cup lykewyse and gaue it them saying: Drinke of it euery one.*

Or as Luke saith, he toke the cup, and sayd: *Accipite and diuidite inter vos*, take this and deuide it among you. Christ our maister doeth not receiue this holy Sacrament alone, but with his Disciples, nether do we reade in all the newe Testament, that euer any receiued it priuatly, or seuerally from others. The Actes of ỹ Apostles testifie that they which beleued resorted together ostentymes to celebrate this Sacrament. But they doe not speake of any priuate receit: for Christ ordayneth here no priuat Masse, but a Communion. Let vs folowe hys example, and celebrate Christes supper, not as our forefathers haue done many yeares and of long tyme, but as Christ, who is before all tyme and all yeares, bid cele-

Christ ordeineth here a cõmunion, not a priuate masse. Actu. 2

dis celebrate it first, and as his Disciples did vse it in the primatiue & Apostolike church. You will say there hath bene a custome cõtrary many yeares, and I haue heard some say, that when the deuotion of the layte and temporalte waxed cold, that the Apostles and their successors gaue liberte to ministers to receiue it alone. I aunswere, this custome begon but of late dayes, and not many yeares agoue. For as Cronicles do make plain and euident relation, Gregory surnamed the great the first Bishop of Rome, of that name, was the first founder of priuat Masses, who was *Anno dom.* 595 almost for the space of six hundred yeres there was no priuat receit. Moreouer this is most certayne, and true, that the Orientall church neuer vnto this day did allow or vse priuate masses, as apperth plainly of the name, which thei giue to this sacrament. For they cal it συναξις that is a cõmunion, or a cõming and assẽble together of many in one place. And for an euident proue of this, you shal vnderstand ỹ Plinius, he that was Profos *Bithiniæ*, that is gouernour & captain of *Bithinia*, In the time of ỹ wise Emperor *Traianus*

In obiect.

Chaucer

Gregorius magnus.

The Eall churche.

Plinius.

Traianus, this Plinye I say in a certen Epistle, which he writeth to the forsayd Emperour, *De ritu christianorum*, of the rights and fashions of the christians, is a witnes hereof, that the Grekes in his time had a communion, and no priuat masses. And other learned writers do credibly report, that certain churches of the Venetians within this. xxx. yeares, and lesse did not celebrate the Lordes supper alone, or any man priuatly by himselfe. And it may wel be, that they do so stil at this day: of these it is euident that priuat masses be not of so auncient, and long continuaunce, or so vniuersally receiued, as the papistes do face and bragge the matter after their accustomed sort. But you wil go further with me & say: If the laite will receiue, they may, for they were neuer restrained, but if they will not, thinking themselues unworthy to receiue it often thẽselues, why may not the priest receiue it alone for them. We may pray one for another, so we ar exhorted to do, but no man may receiue the sacrament for others, but for himselfe only. That which thou receiuest, thou receiuest by thine own faith, and for spiritual foode to thyne

The Venetians.

In obiect.

Thanswer

thyne owne soul, and not to others. For it is written, *iustus ex fide sua viuet*, the righteous man shall liue by faith, by his owne faith, and not by an other mans faith, nor by anothers receit. And as no man hath nourishment or sustenaunce, of the meat which another doth eat, so this spiritual fode doth profit only such, as take and eat it themselues, according to Christes precept, they be not edified, nor refresshed with an other mans spirite, with an other mans faith, or receit, no more then they be regenerat & renewed with the baptime of others. For if it be true that Paul saith: *Qui enim manducat & bibit indigne, iudicium sibi manducat et bibit*, that is, he that eateth and drinketh unworthely, eateth and drinketh to his own condemnatiō, & not to any other mans condemnatiō, *Ergo* he that eateth and drinketh worthely, eateth but to his own health and saluation, and not to the health and profit of others. The benefit, the fruit, and the whole cōmodite of this sacrament dependeth upon the promises which Christ hath annexed to it, whiche promises be pronounced only to those, that come to his supper themselues, as

Abac. 2
Rom. 1
Hebr. 10
Note.

1 Cor. 11

these

theſe promiſſes. Whoſoeuer eateth my
Iohn. 6 fleſh, and drinketh my bloud, hath eter-
nal life, I wyl raiſe him vp (ſaith Chriſt)
at the laſt day, and he dwelleth in God,
and God in him: theſe promiſſes I ſay
be not made to thee, onles thou come to
Gods table thyſelf, another mans receit
doth nothing profit, or edify thee. Ther-
fore Paul vnto the Corinthians, after
1 Cor. 11 that he reſtraineth them from making
any banket or refection before this ſup-
per, afterward ſpeaking of this Sacra-
ment, he commaundeth both prieſtes
and others, not to receiue one for ano-
ther, but one to tary for another, ſaying:
Alius alium expectate, cum conuenitis ad
manducandum: Tary ſayth Paul one for
another, when ye come together to eate.
He ſpeaketh theſe wordes of Chriſtes
ſupper, for he forbiddeth the Corinthiãs
in the ſame Chapter, to eate any other
meat in the houſe of prayer, then bread
and wyne in commemoration of the
S. Ambr. death of Chriſt. Ambroſe a learned and
holy father of Chriſtes church, doeth ſo
conſtrue and take this text diſalowyng
and reproouing al priuat receit, and alſo
Theophil. Theophilact. For Ambroſe ſaith vpon

this

this text: *Ab inuicem expectandum eſt, vt multorum oblatio ſimul celebretur & vt omnibus miniſtretur.* That is to ſay: we muſt tary for others, that many may offer vp thankes and prayſes, and that all the congregation may receyue. Thankes be vnto God, that we haue Chriſtes ſupper in that faſhion and maner, which he himſelfe obſerued, yet becauſe all men be not perſwaded, and ſome doe murmur and grudge at this Godly reformation, and of a ſtubbornes abſent them ſelues from the holy communion, and would flye backe into Egipt agayn to heare Maſſes, as they were wont to do, I thought it neceſſary to touche this matter to reforme their iudgementes, if they wylbe reclaymed.

Note.

What word of God, what authoritie of ſcriptures can be alledged for priuate maſſes? Or who is able to ſhewe, that euer any of the Apoſtles, any holy man in the primatiue church, or any of the elder Fathers before Pope Gregory, did celebrate priuatly? If there be neither example of any holy man, nor no autorite, no text, no teſtimony of the ſcripture to maintaine them, letvs conclude that it

is but

note. is but a dreame and fantasy of man, submitting our iudgemētes to Gods boke. Moreouer as Christ did not ordeine his supper to be receiued priuatly for benefactors ether dead, or aliue, or for others, no more did he eleuate and lift vp the sacramēt ouer his head to be sene and worshipped of his disciples. The elevation. He gaue it them into their handes to eate, and not to honor it, to receiue it, and not to worship it with holding vp of their hāds, & knocks on their brestes. Only God is to be honored with this kind of reuerence, & no sacramēt, for God is not a sacramēt, neither is the sacramēt God. What a sacrament is, is to longe a matter to entreat nowe, because I will not werye you, I will differ this point vnto the next sermon. Then I will shew you also how Christes body is in the holy sacrament, & procede further into the text. Let vs vse it, as Christ, & his Apostles did. If thou wilt be more deuout, then they were, be not deceiued, but beware ỹ thy deuotion be not idolatry. Christ gaue it thē into their handes, not into their mouthes. Wether be thou afraid to take, and hāde it with thy handes, as they did. Consider not

It is best to take the sacrament into our handes.

how

how it hath bene vſed in tymes paſt, the counſel holden at *Rotomage*, did firſt forbid men to take it in their hands, regard more Chriſtes example, and the exāple of his Diſciples, and of the primatiue churche, whiche alwayes did take it into their handes, then the late example of our forefathers. But thou wylt ſay, the kings boke, made by the learned clergy and wyſe men of this realme, according to Gods worde, and confirmed by moſt high authoritie of the Lordes and commons of the Parliament, commaundeth me to receiue the holy Sacrament at the prieſtes handes into my mouth. As the Apoſtles commaunded all chriſten men and women, to abſtain from bloud and from ſtraungled meates, to beare with thoſe that were weake, and for other certein conſiderations, which cōmaundmēt S. Paul afterward diſanulleth, profeſſyng no meat to be vncleane, and licenſing them to eate both bloud and ſtraungled, whiche licence they embraced wyllingly and obediently: and as they of the primatiue church commaunded the people to receiue it at their mouthes, becauſe ſome receiuing it in their handes, dyd

Concil. Rotomag.

Act. 15.

Rom. 14. Tit. 1

conueye awaye the Sacrament ſecretly to abuſe it to ſuperſtitiō and magicall vſes. So the kinge commaundeth the ſame in dede for like conſiderations for a tyme & ſeaſon for an vniformitie, and to beare with thy infirmitie and weakenes, vntil thou ſhalt haue more knowledge by readyng and hearyng Gods ſacred worde, and vntyll thou ſhalte be growen a ſtrōg and a perfit man in Chriſtes holy religion, entending as I take it when thy heart is tilled with the ſeede of Gods worde, and able to digeſt ſtronger meat, to make an vniforme lawe to the contrary, and to commaunde all men, women and children, to receiue it with their handes, as prieſtes do, and as Chriſt and his Diſciples did, and the layte of the primatiue church. For indifferent thinges the kynges maieſtie with his clergie and the aduiſe of his Parliamēt may do and vndo, forbid and commaund, and make one lawe this yeare, and an other cleane contrary the next yeare. Therfore when ſoeuer the ſame authoritie ſhal will thee to take it in thy handes agayne, or if thei ſhall will thee to receiue it ſyttyng, thou

muſt as willyngly obey their commaũ-
dement, as they of the primatiue church
did embrace Paules commaundement
touching bloud and ſtraungled meates,
notwithſtanding it was a contrary com
maundement to that which all the Apo-
ſtles had concluded vpon alittle before, Act. 15.
as is regeſtred. In the meane tyme I do
not bid thee diſobey, or breake their firſt
commaundement. But if it be an indiffe
rent thyng, thou wylt ſay why may I
not do as I liſt, or how may they forbid
me to take it with my mouth, for then
they make it not indifferent. It is not
euyll to receyue with thy mouth, but it
is better to receiue it in thy handes, for
as muche as Chriſtes Diſciples did ſo,
and in indiffererent thynges the magi-
ſtrates may commaunde thee to do that
is the better, yea or that which is worſe,
as they ſhall ſee cauſe and conſiderati-
ons. Prepare thy heart therfore to obe-
dience in ſuche thynges, and be as ready
to receyue it in thy handes as with thy
mouth, be as ready to receiue it ſyttyng,
as kneelyng, yea euen to morow, if they
ſhall wyll thee ſo to doe.

nota.

And as thou doest willingly obey them in that thei bid thee take it to thy mouth, so obey them concerning adoration, for in that thei commaunde that the Sacrament shal not be heued, nor lift vp, they forbid thee to honor it.

The cõclusion with enumeration & prayer.

Thus I haue declared you my faithe and knowledge, that is why God ordeined his supper after ỹ eating of the lãbe, that their lambe was a figure of our sacramental bread and wyne, a commemoration of the deliueraunce, and a Sacrament of Christes death, that the Iewes had some cõtinual rites and sacramẽtes, and other some temporal. I shewed you how their sacramentes and ours, howe their receit & ours doth differ, why God who is immutable disanulled their rits, and ordained new rites and newe ceremonies for vs, for what causes men absent them selues from Christes banket, to which they should come not annually but continually, and that as it is best to come fasting therto, so it is not euil to receiue after meat and drinke. I haue proued, that to blesse is not to make a crosse vpon the sacrament, but to render thankes to God the father for the remission

Disanulled, Immutable.

of our

of our sinnes through the sede promised, that Christ ordeineth here no priuate Masse, but a communion, and that the scriptures and the Oriental churche, and S. Ambrose a godly and learned father of the Latin church, disalowe all priuate receit. And that as it is not euill to receiue the holy sacrament at thy mouth, so it is better to take it in thy hāds, as Christ and his Apostles did, and the laite of the primatiue church. These matters be touched hetherto, but onles God inwardly with his spirit do teache you this Philosophy and wisdome, and transforme your hearts and iudgementes, leading you into all truthe, my preaching is but lost labour. Therfore let vs call vpon the name of God with praier, and inuocatiō for his help and holy spirit. Let vs pray for the vniuersall company of Christes church throughout all Realmes and dominions, whersoeuer they dwel, namely for the congregation of Englande and Irelande, desiring the eternall God of his fatherly mercy to cōtinew & strengthen both them and vs in the confession and obedience of his worde and truthe. Also for al infideles and vnbeleuers, that

note.

Transforme

God may turne their hartes to beleue vpon his ſonne Jeſus Chriſt our Lorde, for S. Paul vnto Timothe commaundeth vs to pray for all men. For the kinges maieſtie a prince of moſte excellent hope, that vertue and knowledge may dwell in his noble hart. For theſe thinges, for the remiſſion of our ſinnes, and for Gods helpe hereafter in all our workes, wordes & thoughtes, I ſhall deſier you to ſay a praier after me.

(.*.)

The

ETernall God, who art the author of al truth, & didst ordeine this holy sacramēt, of bread and wyne, by thy only begotten son, in the roum and place, of the easterlambe, which they of ỹ old law, did eat yerely, for a memory of their deliueraunce, from Egypt & from Pharao, by thy mighty power, & in hope of the comming of Christ, whom Iohn the christener, & Paul, do call our easter lambe, that we of the new lawe, receiuing this new sacramēt, shold reserue thy louing kindnes, in continuall remembraunce, in that thou hast sent, thy only son, to become womās seed, to breake the serpentes head, & to deliuer vs, from the power of the deuill, and from the bondage of syn, by his crosse, and by the effusion of his most honorable bloud: Here our praiers and supplications O merciful father: and send vs thy spirit, from thy holy place, to perswade al men & women, to celebrate thy supper, after the example of Christ, and of his Apostles & disciples, and stablish the hartes of the people, against false teachers, of priuat masses, and of superstitious crossing, with the contemplatiō of Christes ensample, with the vse of the Oriental church, and with the knowledge of thy holy scriptures, ỹ we may be mete gestes for thy table, and be partakers of all the benefites of Christes death and passion, to whom with the and the holy spirit, be al honor, & glory, & prayse, now & euer. So be it.

THE SECOND SERMON

vpon the Lordes Supper.

IN my last Sermon welbeloued in the Lord, where as I began to declare vnto you ỹ Lordes supper, which was a part and membre of the Gospel, and thorow plenty of matter I did not ende the same, now according to my promes I wyll shew you what a Sacrament is, and howe Christes body and bloud be present in his holy supper.

Thus much remaineth yet to be spokē of: *Take eat* (saith Christ) *this is my body. And likewyse of the Cup he saith: Drinke of it euery one: For this is my bloud of the newe Testament, shed for many, to the forgiuenes of sinnes. I say vnto you: I will not drinke henceforth of this fruit of the vine tyll that day, when I shall drinke it new with you in my fathers kingdom. And when they had song praises, they wēt out into moūt Oliuet.*

That I may declare this heauēly matter to Gods honour and finde out suche lessons and eruditiō as may be mete for this audience and for your edifying and enstruction, which be assembled here to serue God in prayer and hearyng his word,

Erudition

word, let vs aske Gods help and his holy spirit, for the whiche I shall desier you to say the Lordes prayer after me. Our father which art in heauen. &c.

There is no matter in the holy scripture welbeloued in the Lord, more necessary to be knowen and to be discussed, then these wordes of our sauiour Jesus Christ, *This is my body, & this is my blond of the new Testament*. There is no text, which hath bene so abused and racked to maintein superstition and diuers purposes. And where as Christ ordeineth here a sacrament of vnitie to knit vs together in peace, amitie, and loue, *Inimicus homo superseminauit zizania*, that is the deuill, who goeth about to deprave all Godly thinges, hath sowen so many tares, and such pestiferous opinions, and hurtfull sedes, and dampnable doctrine in mens harts, by his ministers the Papistes, the questionistes, scholemen, & the Anabaptistes, that nothing nowe is a matter of more contention, of more debate, strife, & variaunce, not only betwene man and man, but also betwene cõtries and kingdomes, because euery man is wedded stubbornly to his own iudgement, and where

Math. 13

note.

where as they ſhould reforme their opinions and ſubmit their iudgementes to Gods ſcriptures, as to the touchſtone which trieth good from euil, they rather do racke & wreſt Gods word making it a mariners ſlop, or a noſe of wax, & bowyng it vnto euery purpoſe. Therfore I thought it good to vtter my knowledge which is but ſmal in this matter, not to teach ſuch as be enſtructed, & alredy ripe in knowledge, of whom I am deſirous to lerne my ſelf, but partly for their ſakes and eruditiõ, which be vnlearned, & of ỹ laite, that thei mai know how to prepare themſelues to come to Gods borde this holy time of Eaſter, & at other times, & partly alſo to teſtifie & profeſſe my conſcience and faith in this matter.

Many doe affirme and thinke theſe wordes of Chriſt (this is my body) to be a lyke phraſe, a like kynde and a lyke maner of ſpeche, as when he ſayth: *Ego ſum vitis*, I am the vyne, I am the dore, I am the way, I am the bridgrom. They be no like phraſes, but far diuers and diſferent. For the vine is no ſacrament, nether the dore, nor the wey, nor the bridgrom, be no ſacramentes, but metaphores and

John. 15. 11. 14. Luke. 5 Mach. 9 Apoc. 18

res and borowed speches. The bread of which Christ said: this is my body, & the wine which he affirmeth to be his bloud be not bare and naked metaphores, as ỹ aforesaid phrases are, but they be sacramentes, of his honorable body, & comfortable bloud, as both the Occidental and Orietal, & the Greke church, & al writers both new & olde, do acknowledge & confesse with one voyce. For al christendom haue always agreed in this point. Therfore the nature of a sacramēt being thorowly knowē & examined & tried, it will teach you ỹ meaning of Christes words & how he is present in his supper. What is a sacrament. I wil not deuise a discription of mine own head, nor shew a fantasy of mine own braine, I will folowe in this matter the sentence, & iudgementes of others, whose excellēt lerning & singuler vertues ar knowē to al the world. S. Austin an elder & holy father of Christes church, & a mā of a most ripe iudgemēt & sharpe searching wit in the scriptures, in his boke *de catechisandis rudibus*, defineth a sacrament thus: *Sacramentum est signaculum inuisibilis gratiæ*, a Sacrament is a visible, a sensible, & an outward signe, or token

What a sacrament is

S. Austyn de catechi. rudib.

An outwarde signe or token, of an inuisible grace or benefite. Epist. 23

token of an inuisible grace or benefit. And he expresseth the meaning of this definition, more plainly in a certain letter, verely in his. xxiii. Epistle, which he writeth to one Bonifacius. 2. Wher he witnesseth all sacramentes to be figures and similitudes of the benefit & grace, whiche they do represent and signifie, saying. If sacramētes haue not certain similitudes of these thinges, wherof they are Sacramentes, then are they no Sacramentes. And for this similitude for the most part they take the names of the very things. And S. Cyprian hath euen the very same doctrine, and the same wordes in a certaine sermon, which he made *de chrismate* of annointing. If therfor the bread of which Christ saith this is my body, be a sacrament, as can not be denied, then it hath the name of Christes body, because of some similitudes, whiche shalbe declared streightwaies, and not because of any transubstantiation, that is to say, it is a sensible, and an outward signe of his holy flesche, and the wyne likewyse is a sensible signe of his honorable bloude without any mutation, chaunge, or alteration of the natures and substāces either

S. Cyprian de chrism.

Note.

ther of bread or wyne. But because this is a darke and a secret misterye, I wil assay to expresse it more euidently, and to declare the similitudes and properties, which do chaunge the names of bread & wyne, but not their natures and essence. Geue diligent hede, & ponder well what I shall say, for this matter is very hard. Whē our sauiour Christ affirmeth bread to be his body, and wyne to be his bloud he ordeineth a Sacrament, that is, he geueth the name of the thing to the signes of bread and wyne, so that notwithstanding the matter, the nature, and substance of the signes, do remayne and continue. Onles their substaunce, and natures do remaine, I say vnto you, bread & wyne can be no Sacramentes. For sacramēts as I told you before out of S. Austin, are so called of ỹ similitudes of those things, to which they be sacramentes. Take away the matter, the substaunce, and nature of bread and wyne, and thou takest away all similitudes, whiche must of necessitie be in the signes of bread & wyne after the consecration, and in that thei be sacramentes. For all the elder and learned fathers of Christes churche, do confesse

fesse with one voyce, & the scriptures do witnesse the same, that there must be thre similitudes & properties in bread & wine a similitude of norishing, a similitude of vnitie, and a similitude of conuersion, for which properties & similitudes bread & wyne, be named Christes body & bloud, and not for any transubstantiation or alteration of their natures. The similitude and propertie of norishing is this, that as bread and wyne do norish our bodies and comfort our outward mā, so the body and bloud of Christ, be the meat and foode of our soules & do comfort our inward man. Christ expresseth this similitude calling himself *Panē vitæ*, the bread of eternall lyfe, and professing his fleshe to be very meat, and his bloud to be veri drynke. That is the foode and spirituall sustenaunce of mans soull and mynde. This I say is one cause, why Christ affirmeth bread to be his body, and wyne to be his bloud, as S. Hierom teacheth vs wryting thus of Christes supper vpō Mathew: After the eatyng of the mysticall lambe with his Apostles, *Assumit panem, qui confortat cor hominis*, he toke (saith

Christ affirmeth bread to be his body for thre properties and similitudes.

A similitude of norysshing.

John. 6

S. Hiero. super Ma.

(saieth this holy father) he toolke breade which comforteth the heart of man. And that this is S. Hieronis meaning, Beda doth declare, who vpon Luke doeth set out this sentence of Hierom more copiously saying: Because bread doeth cõfirme or strengthen the flesh, and wyne worketh bloud in the flesh, therfore is the bread referred mistically vnto Christes body, and the wyne is referred vnto his bloude. *Beda in Lucam.* Note.

Another cause why bread and wyne is named Christes flesh and bloude, is another similitude of vnitie, whiche is thus muche to say. As the Sacramental lofe, of whiche we doe eate commyng to the communiõ, is made of many cornes of wheat by the lyquor of water, knoden into doghe, and yet it is but one lofe or one cake. And as the holy wyne is made of the iuyce of dyuers and many grapes, and yet is but one cup of wyne, so all they that eate Christes body and drynke hys bloude through faythe, though they be neuer so many, yet by the lyquor of charitie and loue they are made one body and one flesh, the mystical body of the Sonne of God, which *A similitude de of vnitie* 2.

which is his church and congregation, & not his natural body S. Paul expresseth this similitude witnessing that the bread is a Sacrament, not only of Christes natural body, but also of the congregation, and mistical body saying: *Vnus panis vnum corpus multi sumus*, that albeit we be many, yet notwithstanding we are one lose, and one body. What a lose are we? Verely euen *Triticeus panis*, a wheaten lose, by the similitude and propertie of vnitie, which I haue declared. S. Cipriã also in his sixt letter, which he writeth to one Magnus, in his first boke alloweth this similitude wrting thus.

a 1. Cor. 10

Cypr. lib. 1 Epist. 6

The Lord (saith this holy father) calleth bread made of many graines or cornes his body, & he nameth wyne made of the iopce of the clusters of diuerse grapes his bloud. And S. Austin *In sermone de sacra feria paschæ*, in a certen sermone, which he made of the holy feast of passeouer alloweth the same similitude or propertie, prouing vs by this propertie to be Christes body, saying: because Christ hath suffered for vs, he hath betaken vnto vs in this sacramẽt his body & bloud, which he hath also made our selues. For we

we are also made his body, and by his mercy we are euen the same thing, that we receiue. And afterward he sayth in ỹ sayd sermon: now in the name of Christ you are come as a man would say to the chalice of the Lord: there are ye vpon the table, and there are ye in the chalice. The third similitude of cõuersion, for ỹ which also the Sacrament is affirmed to be Christes flesh and bloud, is this: that as the bread and wyne are turned into the substaunce of our bodies by fedyng and susteining them, so by the receiuinge of Christes body and bloud we are turned into the nature of them, we are chaunged, and altered, and made holy flesh of his flesh, & bones of his bones, as Paul witnesseth. And Chrisostom confirmeth the same saying: *nos fecum in vnam massam reducit, neque id fide solum, sed reipsa corpus suum effecit*. We saith this holy & learned father, we ar made one matter vi Christ, not by faith alone, and charitie, as he writeth also to the people of Antiochе, but we are made euen his very body, *reipsa*, that is effectually truly and really. And S Ambrose doth write that we are chaunged and turned into Christ, &

A similitude of cõuersion. 3

Ephe. 5

Chriso. ho. 83. Super Math.

Homl. 63. ad popul. Antioch.

Amb. li. 4 sacra. ca. 4

Emisenus

Emisenus also doth profesſe a reall mutation, of vs into Chriſt, and yet we are not transubſtantiat, and cõuerted, we ar not transformed into him, but our natur and ſubſtance remaineth ſtil, as it did before our receit of the Sacrament, and ſo doth the nature and ſubſtance of the Sacramentes. For if the nature of bread & wyne be altered, our nature muſt be altered in like maner, for aſmuch as the fathers witnes that we doe eate Chriſtes fleſh, *reipſa*, that is really and effectually, ſo that our fleſh is made holy fleſh of his fleſh, and we muſt be as Paul ſayth, bones of his bones. How ar we fleſh of his fleſh: not by any mutation, or chaunge of our ſubſtaunce, eſſence, or nature, whiche remayneth ſtyll, but in that we do eate Chriſtes fleſhe, and drynke hys bloud by fayth and beleſe, by which only Chriſt is eaten and dronken, and no wayes els. To eat Chriſtes fleſh, and to drynke his bloud is to beleue, that the ſon of God take on him our humanite, to beleue that his body was nayled vpõ the Croſſe, and that his bloud was let furth, and ſhed for the remiſſion of our ſinnes, for our tranſgreſſions, and offen-

Ephe. 5

Note

ces,

ces, and to repose vs into his fathers fauour againe, who was displeased with vs. To teache vs this he calleth hymself the bread of God, that came from heauen, to gyue life vnto the world. Which chapter is a manifest probation of this matter, that his flesh is neuer eaten, nether in the sacrament, nor without the sacrament, but only by belief. S. Augustin, whose excellent learnyng and vertue is well knowen, doth so take all that is spoken there. For he sayth wrytyng vpon the same Chapter: *Vt quid paras dentes & ventrem?* Why dost thou make ready thy teeth and belly? *Vis manducare Christum?* Wilt thou eate Christes flesh and drynke his bloud? and he answereth, *Crede & manducasti*, that is to say, beleue and I say vnto thee thou hast eaten his flesh, and dronke his bloud. But here the Papistes reply, that Christes flesh is eaten in the Sacrament, and without it, and that without the sacrament, it is eaten only by sayth. But in the Sacrament it is eaten without sayth of those that eate it vnworthely, as Iudas did.

John. 6. eodem.

S. Austyn in cap. 6 Ioan.

An obiect. answered.

I answer: Christs flesh, as it is ỹ bread

of life, so always it doth giue life to the spirit, which euil men haue not. Moreouer Christes flesh is meat according to owne saying: *Caro mea vere est cibus*, my flesh is very meat, and my bloud is very drinke. What meat and drinke is it? Verely the meat and drinke of the soule, not of the body, the fode and sustenaūce not of the flesh, but of the spirit, as the figurs and sacramentes of bread and wyne, are bodily sustenaunce. For the spirit is not fed or norysshed with corporall fode, for it is written, *Quod natum est ex carne, caro est*, that which is borne of flesh is flesshe, that is to say, carnall and fleshly. And Christ reproueth such, which vnderstode that he would geue his flesh to be eaten really and corporally, and substantially, saying: The flesh profiteth nothing, it is the the spirit, which quickeneth, but ther are some of you that beleue not, as if he had sayd: I toke not my body of the holy virgin to giue it to be eaten really and naturally for the remission of sinne, or to ordein any carnal eating, but I toke my body, and became man to die for synne, and that waies to profit & sanctifite you. *Mortua prodest caro, non comesa*, the death of my

John. 6

Christes flesh is the meat of the soull.

Mās soull is not fed with corporal fode.

John. 3

John. 6

of my flesh profiteth and auaileth you, & not the eating therof, whiche profit you must receiue by faith only, and through belief in my passion by the operation of the spirit. My flesh is the bread of life, in that it shalbe beaten, torne, and slayn for you, not in that it shalbe eaten. For that the fruit, the benifit, and whole commodite of his comming should be distributed into the world by his his death only, he teacheth vs himself by a similitude saiyng: *Nisi granum frumenti deiectum in terram mortuum fuerit, ipsum solum manet,* onles the corne, whiche is sowen in the ground, do first die, it doth not encrease, if it die, it bringeth forth much fruit. So his body doth profit vs, not in that we eat it really, but in that it was beaten cruelly, scorged & slain for vs, in that it was crucified it is the bread of life, the bread of saluation, redemption, and iustification. With these sentences Christ plucketh vs from carnal eating, and teacheth vs, that his body is eaten by faith only in this life. But I heare one say, whiche deliteth in his owne wyt, and thinketh that he can se further in a mylston beyōd others. If we receiue Christes body by

John. 12
1 Cor. 15

Note.

An obiection

faith only, what nedeth the sacrament? What boteth it to come to the Lordes table, saying we may receiue his body without the sacrament, whersoeuer we be, if we beleue vpon him, whether we be in the field, or in the towne, or in our beddes. Truly if thou be honestly and Godly affected, and doest reuoke Christes passion to thy memory, hoping for remission and pardon of thy offence thorow the sheding of his bloud, & through the death of his body, thou doest eate his body, and drinke his bloud. But if thou regarde not his sacrament, if thou regarde not the promises, which he hath annexed to his table, if thou passe not on his commaundement, which is. Take ye, eate, and drinke ye of this euery one thou doest not beleue, but art carnally mynded and the seruaunt of syn. Wher fayth is, there is also hope, modesty, humilite, sobernes, and obedience to Gods preceptes, for the nature of fayth is to iustifie. Now carnall and disobedient mē do not eate Christes body, forasmuch as it is eaten only in spirite and in fayth, that is of spirituall and faythfull men and women, alwayes vnto health and redeump-

That both the spiritu all and sacramentall receit are necessary.

redemption, and neuer vnto hurt or destruction. Thou maiest say lykewyse, I wyll not come to the churche to praye, for God heareth me euery where. Thou mayst say likewyse I wyll not be absolued of the minister, for God is not boūd to his sacramentes, and he only bloteth out synne without the ceremony of ministration, as he did the synnes of the theefe, of Mary Magdalene, and of others. True it is, God absolueth before thou come to the priest, if thou haue earnest remors, and an vnfayned purpose to amend. For he clensed the man from leprosy, of whome Mathewe speaketh, he raysed Lazarus from the death of the body. And Paull from the death of the soull, before they were with any minister. He receyued also Abraham into his fauour before he was circumcised. Not withstanding we haue commaundemēt to repaire to the minister for absolution, for to them belongeth to loose and to bynde, to blesse and to curse, as appeareth of ỹ foresayd ensamples. For Paul after that he was lyghtened from aboue was directed vnto Ananias to receyue imposition of handes.

Luk. 23. 7.

Math. 8

Luk. 5
Gen. 15
Act. 9.

The Leper alſo was commaunded to ſhew himſelf to the prieſt for a witnes to the congregation. And Lazarus after his vprysing was deliuered to Chriſtes diſciples, which were prieſtes, to be loſed, & ſtripped of his graue bondes. And the patriark Abraham after that he was iuſtified and accepted into Gods fauour, he receiued the ſacramēt of circumciſiō, as a ſeale of the rightuouſnes, which is by faith. So albeit Chriſtes body be receiued in faith many tymes without the ſacrament, yet thou muſt come vnto his borde, becauſe of his commaundement, becauſe of his promiſes, and alſo to receiue ſpirituall comfort, and encreaſe of fayth. Otherwyſe thou doeſt nether eat his body, nor drinke his bloud, nether ſhalt thou be partaker of the fruites of his paſſion, whiche appertaine to thoſe only, which by receiuing the memorial of his death, do ſhewe them ſelues not to be vnkinde or forgetfull, but obedient & thankefull. It is not ynough to receiue it ſpiritually, we muſt receiue it alſo ſacramentally, for both receits be required & commaunded, and Chriſt him ſelf with his Apoſtles vſed both for our eruditiō, enſample,

Rom. 4. Gen. 17

enſample, and enſtruction. Here a queſtion may be demaunded no leſſe neceſſary to be knowen, then hard to diſſolue and aunſwere. If Chriſtes be eate only by fayth, how is that true, which I reherſed out of Chriſoſtom that we are transformed into Chriſt, and made his body *non ſolum per fidem*, not only by faith, ſed *reipſa*, but alſo really, truly, and effectually. You ſhall underſtande welbeloued in the Lord, that when we receiue Chriſt in faith, that this receit ioyneth, and coupleth vs effectually & really, vnto Chriſt. Not only our hearts and mindes, but alſo our bodies and fleſhe be purified, be waſhed and clenſed by this receit, ſo that Chriſt our head and Lord, dwelleth and abideth in vs hereby, and noriſheth, and fedeth vs continually with faith in his bloud, and with the comfort of his holy ſpirit, making vs liuely, holy, and very membres of his miſticall body. This is the affect and meaning of Chriſoſtoms wordes, in which he affirmeth, that we ar made the body of Chriſt really, truly, and affectually. Hetherto I haue declared vnto you two matters, what it is to eate Chriſtes body, and that thre ſimili-

By worthy receit we be made chriſtes body really.

tudes

tudes or properties be necessarely required in this sacrament, as I haue proued aswell by euident textes of the Gospell, as with the authoritie of many of the elder and best learned fathers of Christes church, whose doctrine & interpretatiõs I exhort al men to folow. Of these similitudes or properties we may gather ỹ the matter & natures of bread & wyne do remaine, & that Christes wordes, This is my body, be asmuch to say, as this is a sacrament of my body. For these similitudes & properties must be in the bread & wyne, in that they be sacramentes, & after the consecration, els they ar no sacramentes. For take away the substaunce, matter, & nature of them, and what similitude or propertie remayneth ether of nutrition, or of vnitie, or of conuertion? *Ergo* the assence, nature, matter, and substaunce of bread & wyne is not altered, not transformed, not transubstantiat, but do remayne and continewe, as before for these properties and similitudes be in the very substaunce & inward nature of bread and wyne. The scholemen and Papistes to defend and maintayne their transubstantiation, which is the bi-

In object.

shop

shop of Romes kingdom, & the fortresse, and castell of all superstition & idolatry, they make the accidentes of bread and wyne the sensible, & outward signe, & the visible earthly, & terrenal nature of thys sacrament. When thou metest with such a scholemaister, that teacheth this doctrine, and that the bread is not bread stil, aunswer hym thus. Sir there must be thre similitudes and properties in the sacrament, a similitude of norishyng, a similitude of vnitie, another of conuersiō. But these thre properties and similitudes can not be in the outward shewe of accidentes, that is in the color, in the fasion, in the breadth, and roundnes, in the quantitie of bread & wyne, for these thinges nor no other accidentes do not norishe, and fede vs, be not conuerted into vs, nether haue they any propertie or similitude of any vnitie. But the bread & wyne haue al these similitudes, they doe norysh, they be turned into our nature, and they doe conteyne a similitude of vnitie. Therfor bread and wine is the outward and sensible signe, & the terrenall nature of this sacramēt, and the bread is bread styll, and the wyne is wyne styll.

Thanswer to such as defende & transupstantiacion, sweinge that the bread and wyne is & changed into an other substance.

aswel

aswell after the consecration, as afore, or els they be no sacramentes, and yet not withstanding they be named the body & bloud of Christ, not because of any mutation, chaunge, or alteration of their natures and substaūces, but because of the thre similitudes, & properties aforsaid. Aunswere papisticall teachers on this wyse, and with this reason, and thei shal not be able to gainsay thee. Now let vs enter somwhat further into the text and in into other matters. Christ speaking of the cup saith: *Hic est sanguis noui testamēti.* This is my bloud of the newe testament or of the new couenaunt. What meane these wordes the new testament? and what is a new testament? Verely a testament is as much to say as a legacy, or behest of goodes. So S. Austin defineth it: *Testimentum est, quo defertur bonorum hereditas*, a testament saith S. Austin is a behest & legacy of goods. And there is an old testament, and a new testamēt, as Christ teacheth vs here. The old testament is a bequest, and legacy of temporall goodes, and earthly commodities vnto the synagoge of the Iewes. The new testament is a bequest of eternall & heauenly

What a testament is

S. Austyn

The old testa. what it is.

heauenly enheritaunce, through Christ vnto all men, both Iewes and Gentils. Or otherwyse. The old testament is the

What the new test. is

are set to the roote of the trees, the lawe whiche causeth anger that is the preaching of the lawe against wicked men, for *lex iusto non est posita*, the lawe sayth Paul, was not ordeined for good men, but for euyl, and therfore he definethit in another place to be ministratiō of death and damnation. But the new testament is a sermon of Gods mercy and clemēcy of saluation, of redemption, and rightuousnes through the effusion of Christes bloud, who calleth all men and women from superstition to true holynes, from shadowes to light, from the letter to the spirit, and from the workes to the flesh, to labour and worke in his vineyard, ỹ is, to honor and glorifie God by wel doing in hope of plenteous reward. Wherfore S. Paul vnto the Corinthians, nameth it the ministration of the spirit and of rightuousnes. And he compareth the first testamēt to Agar to Abrahās bondwoman, & the secōd he likeneth to Sara his lawfull wyfe and a free woman, signifying hereby that the one doth gendre

Wach. 3
Luk. 3
Rom. 4
1 Tim. 1
2 Cor. 3
Gal. 4

vnto

vnto bondage, & thother to eternal life.

Both testamentes be yet effectuall.

And both testamentes do remaine yet & be effectual at this day. The old testamēt is not disanulled in euil mē, but in good men. For such as liue in sin and ignorauncie of God, and do measure & iudge holines by outward ceremonies, and suche as do gape gredely after earthly thinges, such as be Julianites, and without conscience, and do thinke mortal *corpo*, mortal *animo*, all such belong to the old testament, and be yet vnder the stroke of the axe, vnder the lawe whiche causeth anger. And from the beginning of ỹ world good men, as Adam, Enoch, Sem, Noe, Abraham, and Dauid, which in all their ceremonies had an eye to Messias, and beleued in Christ to come, were of ỹ new testament, and vnder grace. Therfore if thou wilt come to Christes table, beware that thou be not of the old testamēt, that is defiled with sin, and iniquitie, & without repentaunce, and an vniust getter and retainer of worldly cōmodities. For Christ calleth his table the bloud of the new testament. The nature of this table & of Christes bloud is such, that if thou presume to come vnto it vnworthely, w

a bely corrupt, with naughty humors, ẏ is with synne and iniquitie, it will leade thee vnto thy destruction, as it did Judas, not of ẏ nature of it, but through thi great default, who dost not try thy selfe, before thou comest. Yea if we be defiled with sinne, we be no partakers of these deinties, we do not drink ẏ bloud of life. Of these few wordes, which I haue spoken in this matter, you may gather both what ẏ testamēts be, & also how they do differ. But percase you are desirous to lerne more plainly, what is ẏ meanīg of these words: this is my bloud of ẏ newe testamēt. Verely these words be asmuch to say, as this is a sacramēt of my blud, which was let furth & shed for ẏ remissiō of sins, this is another bloud, & a diuerse from ẏ bloud of the old law. Their bloud was their sacramentes, in which the old christians, which did perteine to ẏ newe lawe, did drinke Christ through fayth. The rok was their bloud, & their paschal lambe, their sacrifices, of goates, oxen, & shepe, to which euil men came aswel as good, but the euil did not drink Christes blud, but only ẏ figure therof, because it is of ẏ new law, & thei were of ẏ old law.

That the old christians did eat Christes flesh as really as we do.

But

But the old christiās, that is they which in drinking of the rock, & in eating their lambe, and other sacrifices had an eye, & a faith in Christ to come, did eate his body and dronke his bloud, as truly, as really, & as effectually as we do. For they were of the new testament as wel as we, and therfore they dranke the very spiritual bloud of the new testament, in that they beleued vpon the sede promysed. Hereūto Paul beareth witnesse saying:

1 Cor. 10 our fathers did all eate of one spirituall meat, and did all drinke of one spirituall drinke. For they dranke of that spiritual rock, that folowed thē, which rock was Christ. And the Psalmographe saith: *Panem de cœlo dedit eis, &c.* That God gaue

Psal. 77 Psal. 104. them bread from heauen, and the bread of aungels, which bread is Christ, as he teacheth vs himself, saying: *Amen, amen, dico vobis, non Moises dedit. &c.* Verely,

Iohn. 6 verely, I say vnto you, Moises did not geue you bread from heauen, but my father. &c. That he is the bread, whiche his fathher gaue them, he declareth saying. I am ỹ liuing bread, which came downe from heauen. Whereof it is euidēt that the old christians, of whiche Paul speaketh

keth in the text afore rehearsed, did from the foundation of the world eat Christes flesh and drinke his bloud as really and effectually as we doe now. But the vngodly which were before his birth dyd nether eat his flesh, nor drinke his boud, as Christ himself teacheth vs, saying: *Patres vestri manducauerũt manna & mortui sunt*, your fathers saith Christ, did eate Manna, and be dead. Note that he saith not our fathers, but your fathers, as if he had said: your fathers, which would not beleue the Prophets, but were persecutors of them, and bloud sokers as you be, they did eate manna, that is the sensible sacramẽt, *& mortui sunt*, and yet they were not partakers of the fruites of my death, but died eternally. But the old fathers, whiche before my incarnation beleued in me to come, did not only eate ỹ sensible signe, and outward sacrament of Manna, but also tasted the dainties of my honorable body and bloud, whiche are the bread of life and redemption, & they died not, but do lyue therby. For of such Paul sayth: that they dranke of the spiritual rock. But because you shal not thynke that I do wrest the scriptures John. 6

1 Cor. 10

to proue that the old christians did eate Christes fleshe and drinke his bloud in their sacramentes, hear what the Godly and learned bysshop S. Austin saith to this matter. He vpon the sixt chapter of S. Johns Gospel, speaking of the old fathers eating, & ours, & by occasion, expoũding there the text of Paul, affirmeth euidently that which I haue tought, saying: *Omnes eandem escam spiritalem manducauerunt, spiritalem vtique eandem, nam corporalem alteram, quia illi manna, nos aliud, spiritalem vero quam nos, sed patres nostri, non patres illorum, quibus nos similes sumus, nõ quibus illi similes fuerũt.* Which wordes in effect be thus muche to saye: They all saith this learned and elder father, speaking of the the old christiãs, did eate one spirituall meat. They dyd eate one spirituall meat, not one corporall meat, for Manna was theyr corporal meate, that is, their outward and terrenall sacrament. But another thynge that is bread and wyne is our corporall meat, and our Sacrament. They dyd eat thesame spirituall meat, that is Christes body, which we do eate, but our fathers, as Paul saith, that is such Godly men, as we are like vnto, did eate this

S. Austyn in Ioan.

1 Cor. 10

spiruall meat to their health and salua-
tion, but your fathers, whiche were op-
pressors of the Prophetes, whose wayes
you do folow, did not eat Christes body
but only the corporall meat of manna, ỹ
figure & sacrament therof to their death
and condemnation, and therfore of them
Christ saith: *Mortui sunt*, that they died,
meaning the second death. This is S.
Austins doctrine of the Sacrament not
only vpon the forsaid chapter, but also
in his boke which he writeth *De vtilita-
te veræ pœnitentiæ agendæ*, how profita-
ble a thing it is to do worthy penaunce,
and in his .xix. boke against *Faustus*.

S. Augusti. li. de vtilit. veræ pœ.

Here you will say S. Austyn in his
preface vpon Psal. 73. doth extoll our sa-
cramentes aboue the sacramentes of the
old law for diuers causes. If they did re-
ceiue Christes body and bloud in their
sacraments, how is this true? Wherein
are ours better? I answer: our sacramẽts
are better then theirs, not of them selues
not of their own nature, of their own dig
nitie, and worthines, but because of the
fulnes of time, because the face of Jesus
Christ is nowe more clerely discouered
and knowen in the new Testament.

Lib. 19. cõtra Faustũ cap. 16.

An obiect.

Thanswer.

Their sacramentes as S. Austin saith in the aforesaid place, *promittebant saluatorem*, did promise Christ, that is, did shadowe, figure, and preache him to come, ours *dant salutē*, do geue helth by Christ, that is, do shew him to our eies as it were vpō a scaffold alredy come. Thei wer vnder the yoke of the law, vnder the letter, vnder many ryddles, vnder figures & shadowes, as chyldren, but we are vnder grace, vnder the spirit, vnder the veritie, vnder fewer rites, and vnder a more excellēt testamēt, as coheyres with Christ. God spake to them by Patriarkes, and holy Prophetes, and by other meanes, as it pleased him. But now is the tyme, which the Patriarkes desired to see, the acceptable and golden time, & the daies of saluatiō, in which God speaketh both to the Iewes and to the Gentils, by Iesus Christ his own word and wisdome, as Paul declareth, for these causes S. Austin in the aforesaid place, & in other places preferreth our sacraments and rites of the new testament to the old law, not for their owne dignite, for their own excellencie, and worthines, nor thorowe any transubstantiation. Rede his preface

S. Austyn in Psal. 73

Heb. 1

aforesaid,

aforesaid, and there thou shalt finde these causes, whiche I haue rehersed, and no other. Notwithstanding the old christians did drinke Chrstes bloud and eate his fleshe, yet they (I say) had another bloud that is a diuers sacrament from vs. They had a paschal lambe, a rocke, ẏ bloud of oxen and of shepe in their sacrifices, we haue wyne in stede of thē. For seing the testamentes be chaunged, and the priesthod, and lawe is altered, therfore the sacramentes also be newed and chaunged. This saith Christ of wyne, This is my bloud of the new testament, that is a new sacrament of my bloud, a certificat of my last wyll and testament, this is a testimony & as it were the brode Seale and patent of my beneuolence, of my clemēcy and fauour towardes you.

And this similitude declareth very aptely and fitly, how his body and bloud are present in his holy supper. The body and bloud of Iesus Christ be in his holy supper, as thy house with thy gardē and other cōmodities, is in thy lease, whiche thou hast by the Colledge seale of Eatō, or of Wyndsore. Or as thy liuing is in thy patent, which thou hast confirmed & ratified

How Christes body is present.

ratified with the broad seale of Englād. The wordes of Christes supper be as it were a lease, or patent. The sacrament is as it were his broad seale, & his stampe, to certify the weake fayth that God the father doeth loue and fauour thee, and dwell in thee by the grace of his holy spirit for his sake. Thy house and garden be not locally, not really, nor corporally in thy lease, but effectually and sufficiently for thy profit and commoditie. So Christes body and bloud be in bread & wyne. This is no new similitude of mine owne making, for I tolde you that I woulde speake nothing of mine own head, it is the similitude of Gregory Nazianzen an excellent clarke, and a holy father of the greke church. Ye. xii. C. years agon writing against the opinion whiche is called now the Donatistes opinion, vsed this similitude, and affirmeth all sacramentes to be seales. S. Austin also in his booke, which he wryteth vpon the salutation of Pauls Epistle to the Romaines, calleth them *Sacrosancta signacula*, that is holy seales. But thou wilt say, these be hygh matters, and aboue my capacitie tell me how I shall prepare my selfe to receyue this Sacrament. Many comming to

The sacrament is as it were a lease, or patent.

Gregorius Nazianzen.

Note

S. Augustin. in saluta. ad Rom.

the Lordes table, doe misbehaue themselues, and so doe the lokers on, in that they worship the sacrament with kneling, and bowing their bodies, and knocking their brestes, and with eleuation of their handes. If it were to be eleuated and shewed vnto the standers by, as it hath bene vsed, Christ would haue eleuated it aboue his head. He deliuered it vnto the handes of his Disciples, bydding them to eat it, and not to holde vp their handes, to receiue it and not to worship it, and he deliuered it to them sitting, and not kneling. Whether the bread, or the wine, wer to be heaued vp, or to be reserued & hāged vp in a pix, as it hath ben abused, if it were to be honored of ỹ receiuers, or to be kneled vnto of ỹ lokers on, vndoubtedly Christ would haue left vs som cōmaundement so to do, or els haue taught vs by his ensample, or at the lest he wold haue left som promes of reward annexed to this outward reuerence and homage, or some threatning and punishment, for such as wil not worship it. I verely for there is nothing laudable, nothing ryghtuous, nothynge honest, or acceptable in Gods sight, nothing to be

Christ is not to be honored in forme of bread and wyne.

done for the which he hath not left in his scriptures ether some commaundemēt, or some promes of reward, or some exāple. By his promises, by his thretnings, by his precepts, and through the examples of Godly men & women, we know good from euill, we know what is to be done, & what is to be left vndone, what is to be praised, and what is to be dispraised, what delighteth and pleaseth, and what discontenteth and displeaseth, the diuine maiestie. Gods boke is no vnperfight worke, but a pefect boke cōteining all thinges to be done, the whole duty of a christen man, and sufficient doctrine to enstruct a gods man in al good workes, and to make him perfight, as Paul wytnesseth wryting to Timoth. and he must nedes accuse God ether of ignorauncy, or of folly, or of negligence, which saith that he hath left any thing vntouched & vndeclared, which concerneth a christen mans office, and is nedefull and necessary vnto saluation. All such thynges, be expressed in Gods boke, for in the wryting of the Prophetes, he requireth the obseruation of his lawe only concerning religion, and he thretneth great pla

ges and

1 Tim. 3

Ther is so much wryten, in the scriptures vs is necessarie to our saluacion.

ges and greuous punishmentes, to those that do ad any thing to his word, that is, to those which teache any other doctrine or any worke to be necessary vnto salua tion, which is not cõmẽded in his word. But nether Christ, nor any of the Prophetes, nor his disciples, do geue vs any example to honor the sacramẽt, for they kneled not, nether held vp their handes, but sat at the table as the text witnesseth. Nether doth God promise any benefit ether spiritual or temporal to such as honor it, nor he doth not giue vs any precept so to do, nether in the old, nor newe testament. Therfore I say vnto you that it is syn to worship the sacramẽt, to hold vp thy handes, or to bowe thy body, and knele to it. For to worship God otherwyse then he hath taught vs in his holy boke, which is the Bible, is mere idolatry. Be not disceiued good people, nor bewitched with superstition and false holines, for the Apostle S. Paul sayth: *quicquid non est ex fide, peccatum est*, whatsoeuer is not of faith, whiche commeth as Paul saith also, by hearing Gods word is syn. If thou wilt honor the sacrament, I aske the whether thou do it with faith, or with

Note.

Rom. 14.

or without faith. If thou do it through faith, shew me som text, som testimony, some authoritie of Gods word, or some example in Gods boke, for *fides exauditu*

Rom. 10 faith saith Paul, cōmeth by hering gods word. If thou worship it without Gods word, without faith, which cometh only by Gods word, hear what Paul saith to

Hebr. 11 the: It is impossible to please God without faith. For to worship god otherwise then he hath taught vs, is heresy, is idolatry, is disworship & dishonor of the diuine maiestie. Socrates a Heithen, & no christen man, & yet a learned & a great famous clerk, he in his life time helde this assertion, that euery God is to be honored & worshiped after such maner, & with such ceremonies & rites, as he himself teacheth, & commaundeth. He did attribute more wisdome & more authorite to false gods, thē we do to the God of heauen & earth, who is the fountain of al wisdom, power, & authorite. It is to be feared ẏ he at the last day shal arise to the condempnation of many, whiche professe Christ.

Socrates.

An obiect. But here some reply that S. Austin writing vpon these wordes. *Adorate scabellum pedum eius*, worship the fotestole of my

S. August. in Psa. 98

of my fete, that he maketh Christes flesh which is earth, ỹ foteſtole of Gods fete, and that he affirmeth & proueth of this text, that Christes flesh is to be honored. For his wordes be: *Nemo illam carnem manducat, nisi prius adorauerit. Et non solum non peccatur adorando, verum peccatur non adorando*, that is to say: no man may eate that flesh, before he first do honor it. and it is not only sinne to honor it, but it is syn not to honor it. ¶ doe not deny, ỹ Christes flesh is to be honored & worshiped. God forbid, for it is promoted to ỹ felowship of ỹ deitie, & ioyned in vnitie of person to ỹ diuine nature. But ¶ denie ỹ the sacramēt is to be worshiped, ỹ bread & wine ar not to be honored, for thei ar not his flesh really & corporally, but a certificat, a seale, a patent, or lease therof, as ¶ haue proued. How is Christs flesh to be honored? Verely Christes flesh is to be honored in heauē, not in ỹ form of bread & wine, in glory, & at ỹ righthād of God ỹ father, not in ỹ sacramēt. ¶t is honored by cōming to his supper, & by obeying his precept, take, eat, & drink of this al, bi receiuing of ỹ sacramēt, not wt eleuatiō of hāds to bread & wine, or wt knocking, or with kne-

Thanswer

How Christes flesh is to be honored.

kneling before bread & wyne. His blood and body are honored, euen as they are dronke and eaten, that is by faith in the, and by geuing of thankes to him for his dishonor and death, and by confessing hym to be without a father very natural man of his mother after ỹ fulnes of time for our redemption, and very God begotten by his father without a mother before all tyme. So the wyse men which came from the east partes by the leading of a star, worshipped hym at his birth, & are therfore commended, and preserued from kyng Herodes crueltie. They kneled downe saith the text, and worshiped hym, and opened their treasures, and offered gistes, gold, frankynsence, & mirre. By gold they confessed him to be a king by frankynsence they acknowledge him to be God, for all nations do offer that only to such, which thei take to be gods, and by myr, with which suche as dye be annointed, they cõfessed him to be a mortall and natural man. So do thou knele to Christ, and worship his body & blood not in the east partes, but in the heauenly Ierusalem, and at the trone of Gods maiestie, not in the sacrament, but in hea

Psal. 71
Wath. 2

uen,

uen, where he is now at the right hande of his father. Offer vnto him their frankynsence and myr, that is, confesse hym to be very God, and very naturall man, confesse him frō the bottom of thy heart to be thy Lord and thy sauiour, and render vnto him many thankes & due prayses for humbling himself to mās nature for thy redemption and honor. This is the true and right honor, with which he would haue his body worshiped. Hold vp thy handes to Christes body in heauen and spare not, knele to it, knock on thy breast. If thou wilt knele and worship it in the sacrament, thou doest lyke as if the aforesaid wysemen had in the east partes worshiped him in ỹ star, had kneled to him in the star, & offered their gistes to the same, which had bene idolatry, and so is this.

Thou must go to Bethleem that is to the house of spiritual bread, which bread is Christ in the glory of God the father, and there thou must worship his body, not in the forme of bread and wyne: For Bethleem is an Hebrue worde, and in latin and English it is asmuch to say, as *domus panis*, ỹ house of bread. You haue heard

Bethleem the house of bread.

heard one way, how Christes body may
Chriſo. ho. be honored. Chriſoſtom a learned and a
de ſument. holy father of Christes churche teacheth
indigne, di vs another way in a certayne Homily,
uina miſt. which he writeth to the people of Antio-
che, *De ſumentibus indigne diuina eſt & ſancta miſteria*, of such which vnworthe-
ly and vnreuerently presume to come to
Gods holy misteries. He there speaking
of the worshiping of Christes body, doth
not teache them to knele, or to holde vp
their handes to the sacramēt, but a clene
other way. Because you shal not thinke
this to be newe doctrine, whiche is the
faith and doctrine of all the elder fathers
I wyll reherse vnto you his wordes. *Vis christi corpus honorare?* wilt thou honor
Christes body saith Chriſoſtom? and he
answereth, *Ne nudum cum deſpicias. &c.*
then clothe him and haue pitie on hym,
when thou seest him naked. And he ad-
deth a reason: *Qui namq; dixit, hoc eſt cor-*
Math. 25 *pus meum, & verbo factum confirmauit, idē dixit, eſurientem me vidiſtis, & non pauiſtis me, & quod non feciſtis vni ex his minimis, neque mihi feciſtis*, that is to saye, for he
that said this is my body, and performed
his word, said also, you sawe me hongry
and

and fed me not, & that whiche you haue not done to one of these litle ones, you haue not done to me. He procedeth further, and bringeth in Peter against those which do worship God after their owne fantasies, saying: *Discamus itaque Philosophari, & christum prout ipse vult venerari:* Let vs learne this Philosophy saith Chrisostome, that is to honor Christ, as he hath willed vs to honor him. For that honor is most acceptable to him, whiche is honorable, or worshipfull, whiche he doth esteme, and not which we doe imagin. For Peter thought no lesse, but that he honored Christ, when he forbad hym to wash his fete, notwithstanding he did not honour hym herein, but rather did dishonour and diswor shyp hym. So doe thou worship and honour him with pitie & liberalitie towardes the pore. These be the wordes of Chrisostome, in his homily against such as come vnworthely to Gods misteries, in which he teacheth vs, that to honour Christes body, is to glorifie hym by doyng of good workes. For this cause he toke vpon hym his body and became a naturall man of womans seede, as it is written.

Nota. John. 13

God

God hath rayſed vp a horne of health vnto vs in the houſe, that is, of the ſtock and kindred of his ſeruaunt Dauid, and why? It foloweth: that we being deliuered out of the handes of our ennemies, ſhould ſerue and worſhip hym without fear all the daies of our lyfe in holines & rightuouſnes before hym. I haue declared two wayes how Chriſtes body and bloud are to be worſhiped. One way is by faith in his bloud, by geuing thankes to him for his incarnation and cōming, and by offring him frankyncence & myrr, that is, by cōfeſſing him to be very God, and very naturall man. Another way to honor it, is to ſerue hym in holines and rightuouſnes, and to exerciſe in earth ỹ workes of mercy towardes the poore.

Luk. 1

The elder fathers vſed no other worſhip toward Chriſtes body before Honorius the third byſhop of Rome. He firſt commaũded bread and wyne to be worſhiped with eleuation of handes. *Anno poſt Chriſtum. 1226. lib. 2. Decret. titul. de celebra. miſſarum.* For the ſpace of a thouſand yeares there was no ſuch cuſtome.

Honorius the thyrd. 1226. lib. 2 Decret.

The papiſtes obiect here that the body of Chriſt is preſent vnder the forme of bread

of bread to be honored. If (saith the Papistes) a man say vnto thee this is my right hand, or this is a stone, thou beleuest him. God saith this is my body, & not this is a figure of my body, or this doth signifie my body, and he that eateth my flesh hath life, not he that eateth a figure of my flesh, and we dee not beleue him, but do make of sugar, salt, and of chese, chalke. I aunswer: Christ doth not say, this is trassormed, this is turned this is transubstantiat into my body, nether that the nature, and substaunce of wine doth discontinue, or is excluded, as you wold force the wordes. Here resteth all the matter, how this word (*est*) is to be understand, whiche is neuer taken in that sence, in whiche they would take it here. Throughout the Bible no transubstantiation is expressed by this word, nor by no other phrase, the scriptures speake of no such mutatiō. But the other phrase (this is) for, this is a figure, is common and dashed euery where in the scriptures. The rock saith Paul was Christ, that is a figure of Christ. He nameth him also ỹ easterlambe, whiche was but a figure of hym. He is called a stone, the worde of

An obiect.

I answer

This is ỹ doctrine of the elder fathers and scripturs.

1 Cor. 10
1 Cor. 5
Act. 4.
Math. 21
1 Pet. 2

Ephe. 2
Mark. 4
Luk. 8
Apoc. 19.
Ephe. 6
Math. 16
Luk. 11
Psal. 118.
Pro. 9
Psal. 60
Pro. 18
John. 5
Math. 3

God is named seed, a sword, a kay, a lanterne, God is called our banner, our castell, Jhon the christiner is named a burning candell, and he nameth the lawe *securim* an axe, which is set at the rote of the trees, which al be figuratiue speches. And the elder fathers do so expound this text, they confesse and teache Christe to speake here figuratiuely. Christ saieth: Tertullian who was but. 210. peare after Christ, and. 13. hundred peares agone, he

Tertul. li. 4. cont. Marrc.

lib. 4. against Marcion, who said that Christ had no natural body, but only aparant flesh and a fantastical body saith thus: Christ taking bread and dealing it to his disciples, made it his body saying: This is my body, that is a figure of my body. And of these wordes he contriueth an argument against Marcian, in this wyse: But the bread can not be a figure of it, if Christ had no true body. For a vayne thing, or fantasy can take no figure. Lo how this auncient father expounded these wordes.

S. Augusti. prefa. sup. psalm. 3.

S. Austin also taketh Christes wordes in lyke maner, saying thus in hys preface vpon the third Psalme. He admitted Judas vnto the maundy, wherin

he

he deliuered to his Disciples the figure of his body and bloud. Note.

And Ambrose in his boke of Sacramentes speaking of the cup, sayth that we drynke there *Similitudinem pretiosi sanguinis*, the similitude of his precious bloud. But though they say that Christes aforesayd wordes be a figuratiue speache, they doe not teache bread and wyne to be bare and naked metaphors, but holy Sacramentes hauyng many promyses annexed vnto them, for which promises the visible signes be named Christes body and bloud, and not for any mutation of their natures, or substaunces. Therfore albeit thou hast beneled and made to beleue in tymes past, that this doctrine is newe learnyng, yet thynke not so hereafter. *Ambro. de sacram.*

It is the doctrine of Christ, the sayth of ỹ old fathers, the cõfession of innumerable martirs, which haue ratified it wt the losse of their liues in hope of plentuous reward hereafter in ỹ kingdome of god. That we may haue grace to beleue ỹ truth cõcerning this holy sacramẽt, to vse it aright, & to refuse all false doctrine, & that these wordes, which I haue spoke

in your outward eares, may sinke into your heartes & mindes, let vs call on the name of Christ (who ordeined this sacrament) with inuocation and praier.

The praier.

O Christ the son of God, & our saning health, who dost affirme bread to be thy body, & wine to be thy bloud, because of certain properties, and similitudes, the nature notwithstanding, and the matter of the signes, remayning and cōtinuing, heare our praiers and supplicatiōs, and graūt vnto vs for thy mercifull promises these our requestes. As our outward man and naturall flesh is norished with bread and wyne: so of thy clemency norysche & fede our inward man with the foode of thy swete flesh. And as bread and wyne are made of diuers graines, & of the iuice of many grapes, neuertheles they are but one losse and one cup of wyne: so worke thou in vs one heart and mynde, & knyt vs, in a continuall amitie, Godly loue, & vnitie by the operatiō of thy holy spirit. And as the natures of the signes are turned and conuerted into our nature, so do thou

thou conuert, turne, and transforme vs into thy nature, making vs thy body, & holy flesh of thy flesh, not only by fayth, but also really and effectually, that is lyuely, holy, and very members of thy mistical body. Abide alwayes in vs, and norishe vs cōtinually, with the grace of thy almighty spirit, with the fode of thy eternal word, with faith in thy holy bloud, & with the death of thy precious and natural body, which thy body, is the bread of lyfe to vs, the bread of redemption, and rightuousnes, not really eaten, but in y it was cruelly beatē, & slain for vs. Teach vs the right vse, of this thy sacrament, & deliuer vs from superstition, idolatry & ignorauncie with whiche both we & our forefathers, haue bene snared and fettered in times past. Fulfyll these our desyres and petitiōs, of thy voluntary goodnes and free mercy, who lyuest and reignest in one glory and equal maiestie, with the father and the holy spirit worlde without end.

So be it.

(.˙.)

THE THIRD SERMON
vpon the Lordes Supper.

HEtherto (chriſtē hearers) I haue furniſhed Chriſtis ſupper with two ſermōs, as it were with two diſches. Ther remaineth yet apercel vnſpokē of which now I entend to finiſh. I haue declared the meaning, theffect, & the vnderſtāding of theſe wordes of Chriſt our lord: *Hoc eſt corpus meum. &c.* This is my body, & this is my bloud of the new teſtament. And I haue ſhewed aſwel out of the ſcriptures, as alſo by the authoritie of the elder and learned fathers of gods church, that they are thus much to ſay: This is a ſacrament of my body, & bloud, this is a certificat of my fauor, a teſtimony, & as it wer a broad ſeal and patent, that God my father is recōciled vnto you, that he doth embrace, that he doth loue you, and dwel in you by the grace of his holy ſpirit, for theffuſion of my bloud, & death of my body. I tolde you alſo what it is to eate Chriſtes body, that it is not eatē really or corporally, for aſmuch as it is the meat

That chriſtis fleſh is receiued alwayes vnto ſaluation.

meat and sustenaunce not of our bodies and flesshe, but of our spirit and inward man, which are not fed or norished with any corporal nature, or bodely substãce. Or to expresse this thing more plainly: Christes flesh is *panis vitæ*, the bread of life, in that it was beaten, not in that it is eaten. It is the bread of saluatiõ, of redẽtion, of sanctificatõ, of righteousnes, & of iustification, in ỹ it was cruelly scouged, and slayne for vs, and not through any corporall, any reall, or naturall receit. As he teacheth vs hymselfe, John. vi. reproouing those, whiche vnderstode that he would geue his body to be really and substancially eaten, saying: *Caro non prodest quicunque. &c.* The flesh profiteth nothing, it is the spirit that quickeneth. that is to say the spirituall receit and eating doeth profite and sanctify you, the bodely and corporall eatyng is vnprofitable.

To eate Christes flesshe and to drinke his bloud, is to beleue that the sonne of God concerning his humanitie & flesshe was nailed on the crosse, & that his bloud was let furth for ỹ expiatiõ of our sins &

for our redemption and righteousnes, & to repose vs againe into Gods fauour. And this spirituall receit, whiche is by faith, is so effectuall, and of so mighty, & so vehement an operation, that as matrimony maketh man and wife one flesh according as it is written: *Erunt duo in carne vna:* So it iopneth vs vnto Christ *re ipsa*, that is really, truly, and effectually, making vs flesh of his flesh, & bones of his bones, as Paul witnesseth. That is liuely, holy, and very members of his mistical body. For Paul doth not speak there only of natural flesh, but also of holy flesh and cleane from syn, whiche shall arise and be immortall, not by the course of nature, nor by Adam, but through Christ, who doth knit and couple and incorporat his chosen to himself by his sacramentes and faith, so that they may truly thencefoorth say with Paul, *Viuo iam, non ego, sed viuit in me Christus:* I liue, yet now not I, but Christ liueth in me. Gods holy word knoweth no other receit of Christes very body, and naturall flesh, nether in the Sacrament, nor without it.

Gen. 2
Math. 19
Ephe. 5
Gal. 2

Nether any of ỹ elder fathers of christes church,

ſtes church, doe acknowledge or teache any other eating. Becauſe it is to long a matter to alledge them all, I wyll alledge two or thre of the chief and principall and beſt learned, of which ỹ aduerſaries, of the truth do brag not a litle. S. Auſtin a famous Godly and learned father of Chriſtes church, wrytyng vpō S. Johns goſpel, affirmeth this eating moſt plain ſaying: *Credere in eū hoc eſt māducare panē vinū. &c.* To beleue vpō Chriſt ſaith this holi father, is to eat the bread of life. And again: *qui credit manducat, & inuiſibiliter ſigna.* He that beleueth, eateth, and is fed inuiſibly. Here percaſe thou wylt ſay: as Chriſt ſpiritually, and worthely is receiued by faith of good mē vnto ſaluation, ſo euil men doe in the ſacrament eate his fleſh vnworthely and without faith and vnto condemnation. By what teſtimony of the ſcripture can this be proued, that Chriſtes fleſh is eaten vnworthely and vnto dampnation? Paul ſayth *quicunque manducauerit panem hunc. &c.* He that eateth of this bread, & drinketh of this cup of the Lorde vnworthely. He doth not ſay, he that eateth Chriſtes body vnworthely, or drinketh his bloud vnwor-

S. Auſtyn in euang. Ioan.

An obiect.

Thanſwer

1 Cor. 11

vnworthely, which alwaies be receiued to sanctification, to life, & saluation, but he that eateth this bread, that is not common bread, not daily bread, but sacramẽtal bread, that is ment by the word (this) Throughout the scriptures this worde (vnworthely) is neuer ioined with Christes body, neuer with his bloud, for they do sanctifie their receiuers. S. Austin also denieth this destinction *Sermone circa sacra feria paschæ*, writing thus: *Qui non manet in Christo, & in quo non manet Christus, proculdubio non manducat eius carnem, nec bibit sanguinem, etiam si tante rei sacramentum ad iudicium sibi manducet & bibit*: That is to say, he that abideth not in Christ, and in whome Christ abideth not, without doubt he eateth not Christes flesh, nor drynketh not his bloud, although he eate and drynke the sacrament of so great a thyng vnto his dampnation. This holy father, doth teache and confesse here, thre things, which thynges he teacheth lykewyse in many other places of his bokes. One is that euell men do not eate Christes flesh, for it is the bread of lyfe, and ryghtuousnes. Another is that they dos eate the sacra-

S. August. serm. circa sacra feria paschal.

ment

ment and the only figure therof.

Thirdly that they eate the saide only sacrament and the only figure vnto condemnation, making them selues as Paul saith gilte of Christes body and bloud, whiche they do not receiue, because they wyll not beleue. 1 Cor. 11

These thre most true and Godly lessons of this elder and learned father be a manifest deniall of the transubstantiation, and of all corporall, reall, and naturall receit. Let vs learne hereof that there is a difference betwene Christes honorable body and bloud, and the visible sacrament and figure therof, such a diuersitie and difference, as is betwene thy house, and thy seale and lease therof. S. Ambrose also his maister and the great clerk prosper doe teache vs the very same doctrine. For Ambrose in his boke whiche he wryteth of Sacramentes sayth: *Qui discordat a Christo non manducat carnem eius. &c.* He that discordeth from Christ, doth not eate his flesche, nor drynke his bloud, although he receiue the Sacrament of so great a thyng vnto his damnation and destruction. *S. Ambro. de sacram.*

And *Prosper* in his boke of sentences, saith *Prosp. lib. senten.*

saieth of suche vnworthy receiuers, that though euery day indifferently they doe receiue, that they eat the sacrament and figure of so great a thing vnto the condē nation of their presumption, and not Christes body. Bede also hath the very same wordes. And the famous and learned father S. Hierō, doth confirme this to be a true doctrine, writing vpō the 66 Chapter of the Prophet Esay, saying: *Dum non sunt sancti corpore & spiritu, nec comedunt carnem Iesu, nec bibunt sanguinē eius*, as long saith this elder and Godly father of Christes church, as long as thei be not holy and cleane in body and in spirit, they do not eate the flesh of Iesu, nor tast of his bloud. Of these it is euidēt that as the sensible sacrament is receiued vnworthely of vngodly men vnto condemnation, so the body of Christ, which is the bread of life, is only receiued worthely, and of good men, always vnto saluation, expiation, and rightuousnes, and of no man vnto destruction, death, & dānation, whosoeuer is partaker of it: as S. Austin saith in his sermon of the holy feast of passeouer. Therfore if we say ỹ vngodly men do eate Christes flesh, we deny

Beda sup. 1 Corint. 11

S. Hierom super Esa.

S. Austin. sermo. de sacr. fer. pasc.

deny the doctrine of al the elder fathers, we deny Christ to be the bread of life, we deny him to be our rightuousnes, our sauing health, our expiatiō, our raunsome, our sanctification, and holines, who will not faile to deny vs likewyse before his father, onles we renounce this diuelysh errour. Notwithstanding both S. Austin, and other of the fathers, do affirme otherwhiles, that Judas and other vngodly persons did eate Christes body, meaning by Christes body the Sacrament therof, and geuing the name of the thing to the figure and signe. For sacramentes be called by the very names of those thinges, whiche they doe represent and signifie and wherof they are Sacramentes, as both S. Austin teacheth in his Epistle, whiche he writeth to Boniface, and also the holy martir & famous clerke S. Ciprian in a sermon, which he maket *de chrismate*, of anointinting. For this cause Christes flesh hath two significations both in the scripturs and elder fathers. For as properly, and in his naturall and chefe acception, is that substaunce, and humanitie, which was born of the virgin Mary and suffered on the crosse

Vngodlie men; do not eate Christe flesh.

Luk. 12

Augustin. Epist. 23

Cipria. ser. de chrism.

Christes flesh hath two significations.

Expiation

crosse for the expiation of our synnes, so sometyme it is token also for sacramentall bread, and wyne. In which signification when the elder father doe affirme vngodly men to eate Christes flesh, the papistes wold make vs to beleue ỳ they teache Christes flesh, which is the bread of life, to be eaten vnworthely vnto damnation, not vnderstanding the doctors, and yet great braggers of knowledge & learning, or rather deprauing and corrupting the doctors to maincteine their transubstantiation, which is the castel of all superstition and Popery, leadyng vs vnder the names of fathers and antiquitie, from our father, which is in heauen, vnto whom that I may declare the remnaunt of Christes supper, to your edifying and enstructiõ, which be come together to serue God in praier & hearing his word, let vs make hũble supplicatiõ. &c.

It foloweth in the text: *I wil not drink henceforth of this fruite of the vine, vntyll that day when I shall drynke it newe with you in my fathers kyngdom.*

Christ our maister (welbeloued in god) nameth here the sacramentall wyne the frute of the vyne & that after the consecration,

cration. If the nature and substaunce of wine wer disanulled, & turned into Chris tes flesh, he wold not so name it, for chris tes flesh is the frute of Mary the frute of Dauid, & others, not ỹ fruite of ỹ vine. And as the wyne is the fruit of the vine, and therfore it is not altered into the sub staunce of Christes body, whiche is the fruit of those fathers, frō which Math. 1 & Luk. 3. do fetch his stok & generatiō, so vndoubtly the sacramental bread is the fruit of wheat after the consecration, & in that it is a sacrament of Christes honora ble flesh. For vnto this fruit he himselfe compareth & liketh his body saying: *nisi granū frumenti. &c.* Onles the corne which is sowen in the groūd do first die, it doth not encrease. If it die, it bringeth furth much fruit. And the euangelistes do testifie w̄ one voice, ỹ Christ both toke & gaue, & also that he brake this fruit to his disciples. What toke he? bread. what gaue he to his disciples? the same ỹ he toke. And what did he breake? Verely euen ỹ, which he gaue them. *Ergo* he gaue them not his reall body, and naturall flesh, which was borne of the blessed virgyn, for though he died for vs concernynge his body, yet the sayd body was not thē

Luk. 1
Psal. 131.
Act. 2
John. 12

broken, when he ordeined his holy supper. Moreouer almighty God many yeares before in the misiery of the easter lambe forbad the breaking therof by the mouth of his holy Prophet Moises saying: *os non comminuetis ex eo*, ye shall not breake a bone of it, whiche wordes the Euãgelist S. Iohn doth refer to Christes body. The primatiue churche folowed this example of their high bishop in breaking the sacramental bread as Paul witnesseth, *Panis quem frangimus. &c.* is not the bread which we breake saith Paul a communion or partaking of Christes body? And the vniuersal church throughout all Realmes and dominions from ỹ Apostles tyme haue religiously obserued this ceremony. Seing then the sacramentall bread that is after that it is a sacrament, must be broken to be distributed to such as come to Gods table, how is it dayly turned into the substaunce of Christes honorable body, which now is impassible, and in eternall glory? Howe can it be his real and natural flesh, which was not then broken, when he brake the the bread? It was brokẽ afterward whẽ his handes were nayled to the crosse, & when

Exod. 12
Num. 9
Iohn. 19

1 Cor. 10

Impassible

when his bloud by the cruel Iewes was let furth out of his side with a spear for our redemptiō, in remēbraunce of which benefit the sacrament of bread is broken cōtinually without any alteratiō chaūge or transmutation of his nature. For the Apostle S. Paul speaking hereof doeth alwayes name it bread as in the aforsayd text: Is not ỹ bread which we breake. &c. And againe: we are all one lose and one body in almuch as we all are partakers of one bread, and as often as ye shal eate this bread. &c. and whosoeuer shall eat of this bread vnworthely, and againe, let euery man examin him selfe, and so let hym eate of this bread. To S. Paul nameth the on part of this sacramēt bread, whersoeuer he maketh mention therof, and Christ our Maister, whome we are commaunded to heare, nameth the other part the fruite of the vine, by their names teaching vs that the matter the essence and the substaūce both of bread and wine, are not transformed, are not transubstātiat into the substaunce of his flesh and bloud, but do remaine and continue, as well after the consecration, as before, or els they can be no sacraments,

note.

Transmutacon

1 Cor. 10

1 Cor. 11

as I proued in my secõd lesson. Notwithstanding Christ in his supper affirmeth bread and wyne to be his body & bloud, and calleth his body *Granum frumenti*, a wheat corne: and his bloud the fruit of the vine. For those three properties and similitudes whiche I haue declared, and also for another similitude, whiche nowe he teacheth vs here, that is because his body and bloud are the fruite of Mary, the fruit of Dauid, the fruit of Abraham and of others, as it is written, *Ex quibus Christus est secundum carnem*, Christ is of the fathers touching his flesh: Euen as the sacramental bread and wyne are the fruit of wheat and the fruit of the vine. For this cause and such other he calleth his body *Granum frumenti*, a wheate corne, and affirmeth the signes to be his flesh and bloud, not for any mutation of their substances.

John. 12

Rom. 8

For this similitude and such other do chaunge the names of bread and wyne, but not their natures, and essence into Christes nature, for Christes nature is the fruite of many Patriarkes, and diuers kynges, not the fruite of the vine, nether yet the fruit of wheate.

Act. 2
Psal. 131.

But

But the Papistes reply here, that Paul calleth the sacrament bread so many tymes, and that Christ nameth the wyne the fruite of the vine, not of that it is, but of that it was, not that they are styll bread and wyne after the consecration, but because they weere so before. And they defend this their distinction & interpretation with two stronge argumentes, & inuincible, as they do thinke. Their first argument is gathered of the wordes of Christ immediatly folowing in that he sayth that he wyll drynke of this fruite of the vyne in the kyngdome of his father, with his disciples. An obiect.

We shalbe fed (sayth the Papist) in Gods kyngdome whiche is the glory of the lyfe to come with this fruite of the vyne, but we shall not be fed there, with the corruptible fode and natures of bread and wyne. *Ergo* their natures do not remayne and continue, and wyne is called the fruite of the vyne and bread *Granum frumenti*, a wheat corne, or the frute of wheat, of that it was, not of that it is. I answer, his fathers kingdom in which Christ saith that he wil drinke new wine Thanswer

with his disciples, in the aforesaid text, is not the glory of the life to come, but that tyme whiche folowed immediatly his resurrection, in which not for any necessitie or hunger as S. Austin saith epi. xlix. which he writeth to one *Deogratias*, but for a trial and probation that he was verely risen concerning his humanitie, he did both eate and drinke with his disciples, as Peter witnesseth in his sermō to Cornelius. Then he dranke the fruite of the vyne a new with them, that is after a straunge and a newe sort, hauyng not passible and mortall, but impassible and immortall flesh, and such as neded no bodely foode. Chrisostom a learned and Godly byshop of Christes church doth so understand these wordes of Christ. For vpō Mathew he writeth thus expounding this very text, *meminit iam resurrectionis ac regnū patris eam appellat*, that is, Christ remembreth nowe his resurrection, calling it his fathers kingdom. Nether is it against reason or the phrase of the scriptures to take gods kingdom in this signification, which began chiefly to florishe immediatly after Christes death as appeareth, and as he him

S. Austyn Epist. 49.

Luk. 24
Act. 10

Chrisost. in Math.

Victo.

Act. 2

him self taught his disciples that it should so do, saying: *Cū exaltatis fuero, omnia trahā ad meipsum*, when I shalbe lifted vp I will drawe al thinges to my selfe. For God doth not reigne only in heauē, but also in this life, as it is written: *Regnum dei intra vos est*, the kingdome of God is within you. Christ speaking of drinking new wyne in his fathers kingdom, meaneth this raigne, wherby God the father reigned in the hartes of the faithfull after his sonnes resurrection by the grace of his almighty spirit, with many visible giftes and signes. Therfore it can not be proued of these wordes, that the natures of bread and wyne are disanulled. Luk. 17

Their second reason wherwith they would proue the sacramentes to be named bread and wyne, in that they were so before, and not in that they be so still, is framed and made of many like phrases in the scriptures. When the serpent, which was made of Aarons rod deuoured the serpentes, which the enchaūters of Pharao made of their rods, the texte saith, that Aarons rod did eate vp their roddes (calling thē roddes) because they were so before. So the scriptures many An other obiection. Exod. 7

Gen. 3
Eccle. 10

tymes do name man earth, forsomuche as he was earth touching his body before his creation. They doe call wyne water, whiche was made of water as we reade.

John. 2

After this sort saith ỳ Papistes, Christ nameth his bloud wyne, and the fruit of the vyne, and his body bread, and *Granum frumenti*, a wheat corne, or the fruit of wheat. Though Aarons rod were turned into a Serpente, yet this mutation was no transubstantiation, neither is earth transubstantiat into man, nor water into wine.

Thanswer

The scriptures make relation of many wonders, and myracles in both testamentes, but let them shewe any transubstantiation in any of Gods myracles from the begynnyng of the worlde, and I wyll be of their opinion. If they can not, it is against reason that they should abuse Gods myracles to proue their transubstantiatiō, and to maintayn their own dreames and inuentions.

Moreouer the scriptures doe manifestly expresse a mutation in the aforesayd myracles. They testifie with plaine wordes, that the rods turned to Serpentes,

pentes, that man was formed and made of the earth, and that water was made wyne, but they do not testifie that bread and wyne are turned into Christes reall body and bloud, neither doe they saye that Christes body and bloud was made of them, but rather deny it. For Paull sayth that God sent his son, *Factum ex muliere*, made of a woman, teachyng vs with manifest wordes, that touchynge fleshe and bloud he is womans seede, that is the fruit of Mary, not the fruite of the vyne. Gal. 4.

But because both they and we haue scriptures, and it must nedes be that one of vs doth wrest and depraue them, let vs make the elder Fathers of Christes Church as it were Judges and Arbiters whether the substaunces of bread and wyne, remayne or not, and whiche of vs do opē them with the piklok, and which with the key, ẏ is which of vs do expoūd them a right. Ireneus byshop of Lions, who florished in Christes church aboue xiiii. C. yeares agone, wryting against ẏ Valentinians, saith thus touching this matter, *Panis terrenus accepta vocatione a verbo dei nō āplius. &c.* the terrenal bread *Irenius cōtra Valen.*

after the consecration is no longer common bread, but a sacrament, whiche is made of two things, that is of a heauēly nature, and of a terrenall nature. The heauenly nature, of which he speaketh, is vndoubtedly Christes body & bloud, now in glory at the right hand of God the father. The terrenall nature is that thing, whiche before he named terrenall bread, which he denieth to be any longer bread, but he doth not teache the nature therof to discontinue, neither once dreame of transubstantiation. For these two thinges be required in this mistery not before the consecration, but afterwarde, in that it is a sacrament, for they make it a sacrament. But they say that this terrenall nature is not ỹ substance of bread, but the outward shew of accidētes. How doe you proue this interpretacion to be true? May saith the Papist, how can you improue this interpretation? Because it is against the doctrine of those Godly & learned fathers, which succeded *Irenens* from time to time. For Tertullian not fifty yeares after *Irenius* in his first boke against Marcion, speaking of this mistery, affirmeth playnly and euidētly, that

An obiect.

Thanswer

Tert. li. 1. cont. Mar.

the

the substaunce of bread remaineth, saying: *Deus panem creaturam suam non abiecit, &c.* That is, God did not cast away nor disanull bread his creature, but with it representeth vnto his body, onles we wyl condemne Tertullian as an heretik in this matter, and set Ireneus and hym at discord in the sacrament, whiche yet no mā neuer layd to their charges, these wordes do force and compell vs to take the terrenall part of this sacrament for ȳ very substaunce of bread and wyne, and not for their accidentes. Moreouer Origen who in the same age with Tertullia was a famous preacher among the Alexandrians, wryting vpon S. Mathewes Gospell, doeth confirme this doctrine saying: *Panis sanctificatus iuxta id quod habet materiale, in ventrem abit, & in secessum eijcitur*, that is to say, the sacramental bread touching his matter goeth into the belly, & is cast furth from thence againe. *Ergo* the essence and substaunce therof is not disanulled.

Origen. in Mat. ca. 15

Ciprian also was in their times, and taught the same doctrine at Carthage, which the famous clerke Origen preached at Alexandria. For he wryting to

Ciprian. Epist. 3. lib. 2.

one

one *Cæcilius* affirmeth *sanguinem Christi non offerri, si desit vinum calici*, that Christes bloud is not offered, (that is let furth for our redemption) if there be no wyne in the chalice. *Ergo* suche as doe teache wyne not to remayne, but to be disanulled by transubstantiation by his doctrine doe deny that Christ hath suffered for vs.

Idē de cœna domini

Also in his Sermon which he writeth of the Lords supper, shewing how bread and wyne, are chaunged into Christes body and bloud, he borroweth a similitude of his incarnation, teaching vs that as Christ now is both God and man, & partaker of two natures, God in that he saith, my father and I are one, and man in that he saith, my father is greater then I, that euen so there be two natures in the holy sacrament, as Irenius taught before his time. Thus you se that these four fathers, whiche I haue rehearsed, taught in diuers coūtries almost in one tyme with one voice and assent, the matter and substaunces of bread and wyne, not to discontinue after the consecratiō, but to remaine & abide, whiche doctrine many peares hath bene & is yet of some

infamed as heretical, but of those which vnderstande nether Gods holy worde, nether ye elder fathers, because the vaile of couetousnes and of honor of whiche Paull speaketh, hangeth before theire hartes, euen as it did before the hartes of the Iewes, whiche sought in Christe not remission of their sinnes, but worldly ryches and felicitie. If these fathers taught a truthe as it cannot be denied, how dare ye say, that the Sacrament is named bread and wyne not of that, it is, but of that it was so before. Where is your distinction and refuge? Where is your transubstantiation? how dare you name this new lerning? 2 Cor. 3.

Be not disceiued good people with false and ignorant teachers which ope Gods word with a piklok, & not with ye right key, submit your iudgementes to the doctrine of the elder fathers, and to ye scriptures, which are ye key & the touchstone to trie good doctrine from euyll. But for a more manifest probation, that this doctrine was taught continually from tyme to tyme almost fiue hundred yeares after Christ, I wyll reherse vnto you ye doctrine of some of those fathers,

which

which were after Ciprians time S. Ambrose byshop of Myllaine, saith thus of bread and wine in this mistery: *Si ergo tanta vis est in sermone domini Iesu. &c.* That is, if Christes word be of so great power to cause those things to be which were not, how much more is the same able to continue thinges, & yet to chaunge them into some other thing. This holy father who florished in vertue and learning thre hundred and. xxxix. yeares after Christ teacheth vs here two thinges. First that the signes do remaine and cōtinue, that they were. Secondly that thei are chaunged into another thing, forsomuch as of cōmon bread and wyne they ar made a sacramēt of Christes honorable body and bloud. Also Theodoret a famous and notable learned man, and byshop of Cyrus, who was wrongly infamed of malicious tonges, that he was a Nestorian, taught the same doctrine not many yeares before Ambrose time. He in his first dialogue, which he writeth against those that denyed the veritie of Christes body teacheth with most euident wordes the substaunces of bread, & wyne, to continue saying: *symbola appellatione*

Ambro. li. 4. de sacra. cap. 4

Theodoret dialog. 1

latione corporis & sanguinis sui honorauit, non equidem naturam ipsam transumtans, sed adijciens gratiam naturæ. Christ (saith this Godly father) gaue the honorable names of his body and bloud to the signes of bread and wyne, not chaunging their natures, but ioyning grace with their natures.

In his second dialogue also he sayth: *Neque enim post sanctificationem mistica simbola illa natura sua propria egrediuntur, sed manent in priore sua substãtia, figura & specie,* which wordes be this much to say: nether after the consecration do the misticall signes of bread & wyne, lose their own proper nature, but do continue and remain in their former substance, figure, and shape. This famous byshop taught this doctrine. xii. hundred yeares agone and more, and yet the Papistes name it new learning. *Dialog. 2.*

Moreouer Chrisostom, who florished foure hundred yeares & fiue, after Christ, and for his great knowledge and eloquencie, was made byshop of Constantinople, and is famous at these dayes throughout the whole world, for his vertues and learning, he in a certen letter *Chriso. ad cæsa. mon.*

which

whiche he wrote against the Apolinaristes to Cesarius a Monke in the tyme of his second banishment, sayth of the sacramental bread in Christes supper, that after the consecration, *Liberatus est quidem ab appellatione panis, dignus autem habitus est dominici corporis appellatione, etiã si natura panis in ipso permansit*, that is to say: The Sacrament after the consecration, was no more named bread, but it was called by the name of Christes body, notwithstanding the nature of bread remayned and continued still.

Note.

What can be more playnly and directly spoken against the transubstantiation, whiche was not heard tel of, vntyll fyue hundred yeares after the incarnation of our Lord Jesus Christ.

Of these it is euident that by the iudgementes of the elder fathers the sacramentes be named bread and wyne, not of that they were before the consecratiõ, but of that they are still so afterwarde as well as before. For they did preache and teache with one voyce and assent in diuers regions and countries, and in diuers tymes and ages a thousand yeares agone, that bread and wyne are a sacra-

ment

ment of Christes honorable body and bloud without any transubstantiation, that is transmutation, chaunge or alteration of their substaunces and natures. And Christ our maister confirmeth this to be a moste true doctrine affirming w an othe, *Amen dico vobis. &c.* The wyne after the consecration to be the fruit of ỹ vine, not the fruit of Mary, or the fruite of Dauid, and so doeth Paul fiue times naming the other sensible part of this mysterye, bread as Christ before hym named it *Granum frumenti*, a wheat corne, or the fruite of wheat.

Here againe they reply that the fathers doe say that the natures of bread and wyne are altered, are turned, and chaunged into Christes nature. For S. Ambrose in his boke whiche he writeth *De ijs qui mitiantur mysterijs. Cap.* 9. speaking of this sacrament sayth, *Benedictione etiam ipsa natura mutatur*, that after the consecration the nature of bread and wyne is chaunged. And for a probation hereof, he reherseth many thinges, whose natures GOD chaunged with his worde, and benediction. He telleth howe GOD chaunged the nature of Moyses

An obiect.

S. Ambro. li. de myst.

probation

of Moises rod, turning it into a serpent, that he chaunged the nature of water diuerslye, turning the riuers of Egipt into bloud, compassing the Israelites with ye read sead, as with a wall, causyng Iordā to run backward, and making the bitter flouds Marath swete and delectable to drynke. He chaunged also the nature of the rock which poured furth water. Heliseus chaūged the nature of Iron, causing it to swime aboue the water. Helias chaunged the nature of fire, when at his prayer it came down from heauen, whose nature is to go vpward. These examples saith the Papist S. Ambrose allegeth to proue that the nature of bread is turned, is chaunged and altered, *Ergo* it doth not remaine and continue.

Exod. 14.
Exod. 15

Cipryan also in his sermō of Christes supper saith: *Panis non effigit, sed natura mutatus, &c.* That this bread is chaūged not in shape, but in his nature. And Theophylact. writing vpon Iohn. 6. saith: *panis quem ego dabo, non est figura carnis, sed caro mea est, trāselemētatur enim panis.* etc. that is, the bread, whiche I will giue, is not a figur of my flesh, but it is my flesh, for the bread is transformed.

Cipria. de cœna.

Theophil.

I aunse

I aunſwer. Nether do we deny the na- Thanſwer
tures of bread and wyne to be chaunged and altered, & yet their ſubſtaunces muſt continue, for this miſtery as Irencus teacheth vs, muſt haue an earthli nature after the conſecration, aſwell as before, for ſo muche as this ſacrament is made of two natures. Then howe are the na- How the fa
tures of bread and wyne chaunged? Ve- thers ſay y
rely euen as Ambroſe ſayth that the na- the nature
ture of water was chaunged, when the of bread is
reed ſea ſtode about the Iſraelites like a chaunged.
wall, and gaue them paſſage, as the na-
ture of water was chaunged, when Jor- Exod. 14.
dan ran bakward, and when the ſower Exod. 15
Riuer Marath was ſeaſoned and made
ſwete, and delectable, as he ſaith that the Exo. 15. 17.
nature of the rock was chaunged, when it pored fourth waters, as he ſaith that
Heliſeus chaunged the nature of Iron, 4 Re. 6
when he made it ſwym aboue Jordan, &
as Helias chaunged the nature of fier, 3 Reg. 18
cauſing it to deſcend dounward, whiche naturally aſcendeth vpward. After this ſort the natures of bread & wyne, ar chaũged and altered in Chriſtes holy ſupper, that is the naturall propertie of them. For before the conſecration they do on-

hy nozish the body, after the consecratiō they doe feede our soules with Christes swete flesh, with his comfortable bloud, and with a deuout remēbraunce of his death & passion. In this signification Ambrose affirmeth the natures of bread and wine to be altred, & trāsformed in christis supper, meaning (I say) not their substāces & very essence, which is the proper acceptation of ỹ word (nature) but the naturall propertie of them, as appereth of his own forsaid exāples. For the substance & very essēce of fier was not altred, though it descended downward against his natural propertie, nether was ỹ very essēce of the read sea chaunged, though for a time it stode like a wall about Gods people. Jordā was a riuer stil, though he ran bakwards, & the stream of Marath was water stil notwithstanding his nature was chaunged, that is his naturall propertie, which was sowernes into swetnes. The rock which powred furth abundaūce of water remaineth a rock still. Nether did Heliseus alter & chaunge ỹ very substāce & inward essence of iron, when he caused it being heauy to houe aboue ỹ waters. In al these miracles, which wer wrought by the

Nature hath two significations. Natural propertie, essence.

by the mighty power of God, ye natures of the red sea, of Jordan, of Marath, of ye rock, of Iron, & fier are said to be chaunged & altered, that is, their naturall properties. The worde (nature) can not be vnderstand otherwise in the forsaid exãples. Besides, approued writers do vseit in this acception & signification, as Marcus Tullius in his boke de *Somnio scipionis*, of scipio his dreame: *Hæc est anima natura propria. &c.* This is saith Tully the very nature & office of the soule to moue himself. Not withstanding Ambrose bringeth two examples, in which the very essence & substaunces are chaunged, as the turning of rods into serpentes, & the turning of the waters of Egipt into bloud. He alledgeth these two examples not to proue the transubstantiation, but to proue & stablish a lesse mutation in the sacrament by those greater mutations. For nether the rods of Aaron & the enchaunters were transubstantiat into serpents, nether wer the riuers of Egipt transubstantiat into bloud. We doe neuer reade throughout the scriptures of any suche mutatiõ in any of Gods miracles from the beginning of the worlde.

Tullius de somnio scipionis.

Exod. 7.

Therfore when Ambrose, & Cipriã, or any other of the old fathers doe saye, that the nature of bread & wyne is chaunged, they do not exclude their substaunces and very essence, which they teach to remaine after the consecratiõ, as I haue proued before, but thei speake of a mutation of the naturall properties of bread & wyne, wherby they are no longer common bread & wyne, but through Gods power and benediction sanctified & holy sacramentes, chering vs with the comfortable promyses, whiche God our father hath made vnto vs for the effusion of his sonnes bloud, and for the death of his body. The elder fathers do acknowledge, confesse, and teache no other mutation of ỹ outward signes. As for Theophilact, he is not of authoritie to stablish any article, for he reproueth the Latyn church for beleuing the procession of the holy spirit, and he was the peare after Christ. 1058. In the tyme of Lanfranke & Berengary, when the byshops of Rome tooke vpon them first stoutly to maintain and to publysh the doctrine of transubstantiatiõ, which before time was scarsly heard of. Albeit his wordes touching the sacra-

Note

Theophil.

ſacrament doe not diſagre with the doctrine of the elder fathers if they be well conſtrued. When he denieth the bread to be a figure, he ſpeaketh of a vaine & bare figure, for ſo he expoundeth him ſelf vpō Marke, denying that it is *figura tantum*, a figure only, whiche we do confeſſe and graunt. But he ſaith that the bread is tranſelemented, & tranſformed. He ſaith alſo writing vpon the ſaid chapter of Iohn, that we are tranſformed, & tranſelemented in to Chriſt, and almoſt all the elder fathers do ſay the ſame. And yet our natures remaine, we ar not tranſubſtantiat, we are not made Chriſtes reall fleſh, but vndefiled and holy fleſh of his fleſh, and ſuche as ſhall aryſe and be immortal with him: for he doth knit, couple, and incorporat vs to him ſelfe by his ſacramentes. Therfore as this word (tranſformed) doth proue no mutation of our ſubſtaūce, no more doth it proue the ſubſtaunce of bread, and wyne, to diſcontinue. There remaineth yet one reaſon, with which they defend their tranſubſtantiation, vnto which I thinke neceſſary to make an aunſwer, forſomuch as it is commonly in al the mouthes, both of

Tranſelemented.

lay and ecclesiastical persons, which suppose Christes body to be eaten really & naturally. They say if we doe not eate Christes flesh really, why doth S. Paul make such as receiue vnworthely giltie of the Lords body and bloud? Why doth he teach such to eat and drinke their own damnation, because they make no difference of the Lordes body. These wordes do not proue ỹ Christes body is eaten of vs really or substantially. For Paull speaketh there of vnworthy receiuers which do not eate Christes body, which is the bread of lyfe, but the only figure & Sacrament therof, and they do eate the sayd only sacrament and only figure to their iudgement and condemnation, as I haue proued. This is not my doctryne but the doctrine of Hierom, Ambrose, of S. Austin, of Prosper, and of Bede, as is declared in the beginning of this lesson. The contemp of Gods sacrament, not ỹ contract or touching of christes reall body which is now in heauen, bringeth dãnation & causeth this giltines. For as he which violẽtly plucketh down the kings maiesties armes, or breaketh the kinges great seale, or clippeth his coyne, cõmitteth

1 Cozin. 11

Vnworthy receiuers gregiltie of the Lordes body.

teth an offence against the kinges owne
persone, so they, which abuse the sacra-
ment of Christes body and bloud, presu-
ming to come to it as to common bread,
not reconciling them to their brethren,
nor sanctifying them selues to god, such
presumers and vnthankefull persons do
offend against Christ himselfe, be giltie
of his body and bloud, that is of hys
death, and doe eate their owne damna-
tion. To come to Gods holy sacrament
vnreuerently, without the wedding gar-
ment, without any examination of thy
lyfe past, without geuing thankes to
God the father, for the dishonour and
death of his sonne, this is *Non diiudicare
corpuus domini*, to make no difference of
the Lordes body. For Paul nameth here
the sacrament the Lordes body, euen as
Christ did, when he said of bread & wine,
this is my body & bloud. For as doeth
Cyprian, and S. Austin and other elder
fathers do teach, sacramēts haue the na-
mes of ỹ very thinges which they do re-
presēt & signify vō certen similitudes. The
aforsaid word of thapostle cannot be vn-
derstād otherwise, for he speaketh of vn-
godly mē, which do not eat christs body

To make no differēce of the Lordes body what it is.

but the only figure to condemnation.
1 Cor. 11 He useth a like phrase in the beginning of the said chapter, where he saith that euery mā praying or prophecying with a couered head dishonesteth & shameth his head, ỹ is Christ, referring to Christ an offence done to mans head, because it is a sacrament of Christ. After a like sort necligent and dome pastors, whiche dos contemne their flock, and neglect the honorable office of preaching, ar pronounced of ỹ prophet Ezechiel, giltie of their bloudes, which do perishe for lack of enstruction and teaching. That vnworthy receiuers are giltie of Christes body and bloud through a like contemt and dissolutnes, presumption, and negligence, & not through any naturall, any corporall or real eating of his flesh. S. Ambrose declareth expounding Paules aforesaide wordes as it foloweth: *Dabũt pœnas mortis domini, quia pro illis occisus est qui eius beneficium irritum ducunt*, they shalbe prompsed for Christes death (saith this holy father) because he was slaine for them, and they do set light by his benefit. He doth interprete suche to be giltie of the Lordes body, which do not eate his flesh

Ezech. 3

Ambro. super epistol. 1 Cor. 11.

that

that is the fode of life, as I haue proued before, but the only figure therof to the condemnation of their contempt, presumption, and vnkindnes. Therfore no transubstantiation can be proued of this place, for the defēce wherof, they do most shamefully wrest, and depraue not only the scriptures, but also the elder fathers. And to impresse the same depely into the hartes of al men & womē, they haue with holden from the laytie many yeares Christes cup for feare as they say of shedding his bloud, of which I will speake a few wordes in your gentil eares, & then I will conclude and finishe this matter.

Impresse.

Christes cup ought not to be denied to the laytie.

Christ our maister commaundeth all men, and women to drinke of his cup, which commaundemēt the Apostles obserued as long as they liued, making no prouise, nor tradition to the contrary. And the vniuersall church folowed and obserued religiously the said precept for the space of a thousād yeres after Christ, as many be proued by plaine testimony of auncient writers. For how with such handes (saith Ambrose vnto Theodosius the Emperour) wilt thou take the Lords holy body? How darest thou drinke of ye

Math. 26.

S. Ambro.

cup of

cup of his precious bloud. These wordes proue that the tẽporaltie in this holy fathers time receiued the sacramẽt in both kindes, & that in their hãdes. S. Hierom saith priestes, which do consecrat the sacrament, & deliuer the bloud of Christ to the people. Chrisostom also obserued in his time this precept at Constantinople. For he sayth the priest doth not eat one part, and the laitie another part after the maner of the old lawe, but vnto all is distributed one body, & one cup. And Gregory surnamed the great after whose tyme syncere doctrine began to decaie, witnesseth that this custome was kepte in the Romain churche in his daies saying: you haue learned what the bloud of the lambe is, not by hearsay, but by drynking it. Yea fiue hundred yeares after his death Gelasius bishop of Rome. 1118 yeares after Christ made a decree for the confirmation of this custome, because then some presumed to take vnder one kynd. Nether can it be proued that the laytie were restrained from the Cup of Christ before the rayne of Friderike the first surnamed Barbarossa, to whiche restraint notwithstandyng the Orien-

Hierom. in cap. 2. Ma.

Chrisost. 2 ad Corrin. Cap. 9

Gregory.

Galasius. 1118.

Fride. Barbarossa. 1160.

tall

tall churche wold neuer consent, but vse kyndes alwayes. Yet the Papistes would make it a tradition of the Apostles, where as in very dede to cause men to haue an honorable opinion of priuate masses and of their transubstantiation, they them selues of late dayes haue taken on them to forbyd that, whyche Christ commaunded, that whiche the Apostles folowed, that whiche the vniuersall churche obserued from tyme to tyme, as is declared.

And because they would not be counted presumptuous for makyng this restraint, they cast many perils and daungers, whiche myght folowe, if the Cup were made common to all men, and women. Dyd not Christ who foretold many thynges to hys Disciples, who is the wysdome of God the father, forsee these perils and daunges? If he dyd forsee them, why dyd not he make a restraint? Or at the least commaunde a restraynt to be made afterward? An obiect. Thanswer

Yea Christ of the bread speaketh not so vniuersally, take ye, eate ye: But concernynge the Cup, he geueth a generall precepte, drynke ye of thys all, as

Math. 26. all, as forseing this restraint, and enstruc
ting men aforehand not to obey it, when
An other obiection. it should come. Yet some are so impudēt,
and so drowned in ignorauncie, that they
dare defend the one kind by Christes ex-
ample and the Apostles. They say, that
Christ at the toune of Emaus distribu-
ted but bread only to a couple of his dis-
ciples, it is not mencioned that suche as
Luk. 24. embraced the felowship of the Apostles
receiued any wine, the text saith that thei
Act. 2. cōtinued in breaking of bread. Therfore
as it is a laudable custome to vse both
bread and wyne, so it is not euell to di-
stribute bread only to the temporaltie.
For both Christ and his Apostles did so
in the primatiue churche. I aunswere:
Thanswer Christ did not consecrate the sacrament
to his disciples at the town Emaus, but
by his mighty power wrought a mira-
cle in the diuision of the bread so Nycho-
Nicolaus Lyranus. laus Lyranus, writing vpon the sayde
text, doth vnderstande it, witnessing that
Christ brake the bread so euen, as if he
Nota. had cut it a sunder with his knife. Nowe
though bread only be named, yet this is
Act. 2. no sufficient prose, that they did receiue
the sacrament, but in one kind. For vn-
der

der the name of bread the scriptures do cõ teine meat and drinke, and all maner of victualles as in the Lordes praier, when we say, giue vs this day our daily bread, we aske all necessary fode for the norishment of the body. Againe we read that Christ went into ỹ house of one of ỹ chief Phariseis, *Manducare panẽ sabbato*, to eat bread on the sabboth day, that is to dine or sup with him, as all writers take it. Math. 6 Luk. 14 Esay. 58

The Prophet Esay saith to euery one of vs, *Frange esurienti panem tuum*, break thy bread to the hũgry, exhorting vs by an Hebrue phrase vnder ỹ name of bread to minister all bodely fode, all necessary sustenaunce to the poore. Some make another answer to the aforesaid place of Luke. Erasmus in his annotatiõs doubteth whether the bread which Luke saith was broken among the christians of the primatiue churche, were common bread or sacramentall, and sanctified. And many other are likewise in doubte hereof. Wherfore no certain doctrine can be stablished of ỹ aforesaid place. Yea though Luke both cap. 24. and Act. 2. doe speake of the sacrament, yet forsomuche as all victualles are cõprehended vnder the Erasmus.

word

word (bread) who is able to say, that they sanctified no wyne. It foloweth in the text that Christ, and his disciples, *When they had geuen prayses*, or as some do rede had *song an Hymne*, *they went out into mount Oliuet.*

What god requireth of vs after our receit.

We are taught here by the ensample of Christ and his Apostles two offices, which God requireth of vs after the receit of the Sacrament, first in that they gaue thankes and prayses, let vs learne, that it is the office of euery Christen mā, before he depart from Gods table, & also all his life time to render harty thankes to God the father for his great clemency and mercy, for the remission of his syns, through the dishonour & death of his honorable son. To this end & purpose this misterye was chiefly, & principally ordeyned, ỳ so noble, & worthy a benefit shuld not fal out of remembraunce, forsomuch as it is our only comfort against damnation, and eternall death. Therfore many of the elder fathers of Christs church do name this sacrament εὐχαριστια, that is a thankesgeuing. Folow the ensample of Christ thi high shepeherd & of his Apostles, which finished not this misterye with

out

but thankes to the diuine maiestie. They cõtinued also in geuing of thãkes, & breaking of bread, as Luke regestreth, wryting their liues after Christes ascention & departure. What wordes they vsed, it is vnknowẽ, & also whether thei sang an Hymne, or only said it. The greke word is indifferent ether to singing or saying. but though god do not here esteme ỹ voice but ỹ hart, yet both song & instrumẽts be laudable & approued ceremonies in Gods church as I wold proue, but only because I wyll not be ouer long. If we wyll not honor God with due thankes for his innumerable benefites procured vnto vs through Christ, but become vnthankeful & vnkind, if after that we be deliuered from sin & receiued into Gods fauor, we turne frõ his holy cõmaũdemẽt, then is our latter end worse then the beginning. For of such S. Paul sayth: If any man defile the temple of God, hym shall God destroy. Behold examples hereof in the newe Testament. Judas after that he had bene longe in the blessed felowship of the Apostles, for betrayng the giltles for a bribe, and through the detestable vice of couetousnes, hong

Act. 2.

Relapse in to sin is dangerous.

2 Pet. 2.

1 Cor. 3

Math. 27. Act. 1.

hym

himselfe, and vtterly lost the fauour of
Act. 5 God. Ananias and Saphira his wyfe, for practising the said detestable vice of couetousnes after breaking of bread in the primatiue church, were stroken with sodain death. Many among the Corin-
1 Cor. 11 thians were stroken with diuers diseases, and some with sodain death for lyke offences, as Paul witnesseth. For nothing displeaseth ỹ diuine maiestie more nothing so kendleth his fury and indignation, as relapse into sin, after that thou hast bene at his sonnes holy table. For
Hebr. 10 Hebre. 6 thou treadest vnder thy fote his honorable son, thou crucifiest him againe, thou counteste the bloud of the new testament which sanctified thee, an vnholy thing, & doest dishonour the spirit of grace.

2. The second office, which we ar taught here, is thencefurth to passe our life time in praier and in seking after heauenly things. For Christ and his Apostles frō geuing of thankes, go straight ways to mount Oliuet, which place as Iohn the Euangelist saith, Iudas who betrayed
Ioh. 18 Luk. 22 him knew very well: for Iesus oftentymes resorted thether with his disciples to pray. If he had gone to an vnknowen

place,

place, seing his time was at hand, many would haue thought, that he had suffered death for our redemption agaynst his wyll. To auoyde this suspicion and to teache vs that he died of his own voluntary wil and goodnes without compulsion, *Et secundum propositum. &c.* Ephe. 1
That is according to the purpose of his father to the prayse of the glory of his grace, he resorted to his accustomed place, whiche his betraier knew. Also he resorted thether as Luke wryteth, to pray, Luke. 22
not that he had nede of prayer, whiche is a remedy against sinne, but to sturre vs therunto by his ensample. For seyng he prayed often and so diligently, who neded not beyng without all spot of synne ether originall or actuall, howe nedefull a thyng is the same for vs whiche be sinners? As the lyse of fyshes lieth in the water, and out of water thei lose their liues, so I say vnto you the soule of man, and womā dieth without prayer, nether can we eschewe euyll, or exercise vertue without continuall and earnest inuocation of Gods dayly helpe. Let vs learne therfore of Christ, who prayed not for hym selfe, but for our example to resort after

a humblitude

Note.

the Communion not to the tauerne or ale house, not to a bowlyng ally, nor to a dysing house, as many do dayly, but to go into Mount Oliuete, that is, to a place of prayer, as he dyd, alwayes thencefurth lokyng vpwarde towardes heauenly thynges, that he may encrease in vs all spirituall gyftes to the glory of his name. For as fathers in earth wyll not let their chyldren knowe their priuities, their secrete treasures, and riches, nor make them partakers of their commodities and landes, as long as they folowe the wyld swynge of their youth, and delyght in vanities, no more wyll God the father to the louers of worldly vanities, deale his spirituall graces, nor discouer the glorious ryches of his kyngdome. We must dispise worldly thynges and become Egles, that is, we must flie vp into Mount Oliuete, we must lyft our myndes vp into heauen, where Christes body is, at his fathers righthand. For it is wrytten, *Vbi cadauer, ibi aquilæ*, where the carcas is, thether the Egles resort. Christ our maister, nameth his own body a carcas, because of his death and passion, for onles it had died, we had not arysen.

Monte Oliuet.

Note.

Math. 24

ryſen. And he calleth vs Egles, teaching vs that we muſt not crepe on the groũd, we muſt not tary in earth, but we muſt eleuate not bread & wyne, but our harts, our thoughtes, our cogitations, & ſpirits to the throne of Gods maieſtie, where Chriſtes body which was a carcas, is now in eternall glory, to whome with the father, and the eternall ſpirit be al honor, and glory, prayſe, and thankes. So be it.

(.*.)

O heauenly Father, who doest norysh Godly men with the fode of thy sonnes flesshe, and the drinke of his bloud, whiche his flesshe and bloude is the fruite of many, the fruite of Dauid, and others, not the fruite of the vine, nor the fruite of wheate: Heare our prayers and supplications, and so fil our hartes with the sede of thy holy worde, that we may be of their felowshyp, whiche are fed with thy sonnes body, the fode of lyfe, & not of the numbre of the vngodly, which do eate the only figure and Sacrament therof, to the condemnation of their presumption, contempt, and vnthankefulnes. Stablyshe the heartes of thy people with the knowledge of the scriptures, & with the doctrine of the elder fathers of thy holy churche against suche as ignorauntly and falsly, teache, that thy sonnes flesh, whiche is the bread of lyfe and rightuousnes, is recived vnworthely and vnto condemnation of vngodly men. Confirme and enstruct them with thy sonnes commaundement, with the ensample and vse of the primatiue and Orien-

Orientall church, against the pestiferous doctrine of those, whiche to mayntayne superstition, deny the cup of thy newe testament, to the temporall and laytie. Graunte these our requestes O moste mercifull God, that we hauyng a ryght opinion of thy Sacrament, may vse it a ryght, may come therunto worthely, & after this lyfe prayse thee continually in mount Oliuete, that is in the eternall glory, for the remission of our sinnes, and for all thy benefittes bestowed vpon vs for the dignitie and worthines of Christ, who with thee and the holy spirit, liueth and reigneth one God, world without ende. Amen.

FINIS.